

John Aldis, of Reading; the Rev. J. P. Mursell, of Leicester; the Hon. and Rev. Baptist W. Noel; S. R. Pattison, Esq., of London; and the Rev. W. Tarbotton, the Secretary of the Irish Evangelical Society, have also engaged to speak.

We congratulate the members and friends of the Society on the arrangements which the Committee have made, and have no doubt that the meetings will greatly promote the cause of Missions to Ireland. We trust that the liberality of Christian friends will also meet the requirements of the Society, which are more than usually important and urgent.

The efforts made, last year, to alleviate the Lancashire distress considerably lessened its income. The special effort, so necessarily made in behalf of the Foreign Mission, has still more affected the funds of the Irish Society during the present year. It will be evident that responsibilities, previously incurred in the prosecution of the Irish Mission, must be fulfilled, notwithstanding those other claims on British benevolence. Indeed, those responsibilities had been increased by the adoption of four new

stations, and the appointment of three additional agents, before the necessity for the extra effort in behalf of the Foreign Mission had arisen.

The results of the Irish Mission show its worthiness of support. Last year 94 members were added to 10 churches, besides the formation of a new church consisting of upwards of 60 members. In the years 1860-1-2, 462 persons were received to communion in 11 churches; and that period does not include the year of the Revival.

It is also a fact deserving of grateful acknowledgment, that an infant church recently gathered by this Society has had the honour of sending forth two missionaries for foreign service, one of whom is now labouring in Ceylon, and the other in China. Ireland has thus been privileged to render the highest form of service to the cause of Foreign Missions.

The consideration of these facts will, we trust, secure for the Irish Society a measure of support at its annual meetings far greater than is commonly manifested, and more nearly commensurate with the importance of the Irish Mission.

Intelligence.

FOREIGN.

EVANGELICAL LABOURS AT THE SEAT OF WAR IN THE DANISH DUCHIES. — Interesting accounts reach us from Hamburg of the missionary labours being carried on amongst the more than 100,000 troops now congregated at the Seat of War. Many of our brethren have undertaken the self-denying labour of repairing thither, laden with Testaments, Gospels, and Tracts, in the German and Danish languages, in order to distribute them amongst the soldiers; and it is most gratifying to find, not only that they have sold about 5,000 of the former, and given away more than 100,000 of the latter; but still more so to hear that they have, for the most part, been exceedingly well received both by soldiers and officers. Permission has been accorded them to enter quarters and hospitals, and thus to bring the bread of life to those who were near to death. In other parts of the continent, similar

exertions have been made to distribute Testaments and Tracts amongst the thousands of Danish prisoners who have been conveyed to fortresses in various and distant localities, especially at Halle, where Mr. Geiseler has been most courteously received by the commanding-officer, who himself commended the study of the Word of God to the prisoners as of the highest importance. Our space will not permit us to give copious extracts from the intelligence received, but the following letter, sent to Pastor Oncken by Messrs. Windolf and Petersen, will give some idea of the work that is being accomplished. Mr. Windolf, we may observe, is supported by Mr. Spurgeon's church: Mr. Petersen is colporteur for the National Bible Society of Scotland.

"Flensburg, February 19, 1864.

"Dear Brother Oncken, — May the grace of the Lord and his rich blessing be with you and the whole Church. Amen.

"We hope that you have received the first tidings of our journey. After a considerable trial of patience we have received permission from the superintendent of police, who is a Prussian captain, to go from house to house here with Christian books till next Wednesday.

"On the first Wednesday, we distributed here and in Bau (a few miles off) 1,200 Gospels and copies of the Epistle to the Romans, and 200 tracts, amongst the soldiers, mostly Prussian; a few were Austrians. We were well received; even the officers took our gifts, in passing in the streets, for the most part in a friendly manner.

At three o'clock p.m., we left by the North Gate, in order, outside it, to come upon the track of the soldiers; we reached Bau shortly before the evening, but only found 80 Prussian pioneers, whom we sought out in the houses: most of them were pleased. Mr. Petersen found, in one house, a subaltern, who was so very pleased that he wrote down his name and address, and entrusted us to hasten after his comrades that they might obtain the Gospel before they had to go into action. One farmer was so friendly that he offered to send Gospels to eight men at a distant farm by one of his people. We arrived at our lodgings at eight o'clock, tired out; yet on the way we were strengthened by the thought, Our brethren will pray together this evening for us. On this day we had, as before mentioned, disposed of 1,200 Gospels, &c., besides 200 tracts. We had similar success the next day. We were able to give about 30 Danish tracts to some captive Danish soldiers, who already sat in the carriages of the railway. On Thursday morning we wandered, with 670 Gospels and 400 tracts to dispose of, northward along the shore of the Baltic; the sea was very rough, the boisterous waves were crested with foam: an image of the natural heart of man, and of war.

"After about two hours' journey we went into an inn for a little bread and a cup of coffee, and also in order to learn whither we had better turn. The people were friendly. We went to a village called Hønsnap, where we found a Prussian battery and guard. We were well received even by the officers. The inhabitants mostly speak Danish, so that the soldiers hardly ever find any German books to read. Thence we went over meadows, fields, and trenches of frozen snow, to two little villages situated on the high road to Sonderburg; there, and in a much larger village, Høckerup, we found plenty of Prussian soldiers, so that in three hours and a half we had nothing—670 Gospels and 400 tracts were distributed. We found many soldiers playing at cards, but most discontinued it. Mr. Petersen heard at one place one soldier say to others, 'Who will take my cards?' He no doubt wished to read. We went then southward, till we reached the above-mentioned inn, in order again, after five hours, to eat a little bread and drink a cup of coffee. Having returned home, we thanked the Lord for our success; for 2,000 Gospels and more than 700 tracts were dis-

persed. We soon, being very much fatigued, lay down to rest, with the thought that, if we but received fresh supplies the next morning we would, with the Lord's help, go northwards as early as possible, in spite of the cold. On the high road to Sonderburg, and on that to Apenrade, but more on the former, is a continuous train of waggon of all sorts,—with bread, with meat, with great caaks, &c.,—of soldiers and officers. Many of the soldiers are wrapped in great white sheepskin coats. Sergeants, hussars, lancers, go hither and thither.

"The most hearty greeting to the whole Church. We reckon on your and their continued petitions.

"H. WINDOLF.

"H. PETERSEN."

"February 21.

"On Saturday morning we went, with our pouches well filled, to Rinkenise, twelve miles north of Flensburg. We had hoped, perhaps, to rest a little with our pouches on a waggon, but we had to carry 1,100 Gospels, 21 Testaments, and 1,000 tracts the whole way. Only the Lord helped us. While distributing in the town I met a brother, Dahle, from Prenzlau, who was very delighted. Outside the city we met Austrian artillery with a guard, among whom we distributed Gospels and tracts. The officer of the escort had just called a halt, and himself took from Mr. Petersen one copy. After this we came upon some Prussian soldiers who had been ill, and now, discharged from the hospitals, were returning to their regiments. These very joyfully received the Gospels and tracts. About half-way there we turned into an inn for a little while. As we brought out our bread and bacon, some who were sitting next us looked so eagerly at us, that with a feeling of sympathy we gladly shared our provisions with them, and had some cups of coffee prepared for them. The cold was so cutting that we could hardly keep our fingers warm in our gloves. In the great inn parlour our mission began, for there were certainly nearly fifty soldiers there; then we went forward, and by noon we were in Rinkenise. In an inn where we found a great number of soldiers (Prussian artillery), we began to distribute Gospels and tracts, and to sell New Testaments. The host, a genuine Dane, but very friendly, also took two Testaments, yet he was not allowed to keep them long. The artillery were coming near; we stood at the entrance to a meadow and distributed. As the Major came to inspect, he took the tracts and Gospels very courteously from Mr. Petersen, and another officer from me. The few Testaments were soon gone, and the innkeeper had to give up his to the soldiers, so we promised him, by the Lord's help, to come again on Monday and bring more. Then we went to a village on the shores of the Baltic, where the 35th regiment lay; we went into each house where we saw a helmet at the window, and came to Treppe, a village where the Prussians had thrown a pontoon bridge across to Eckernsund. We stood quite near to the bridge; we saw the tower of Gravenstein through the wood; Broekken

lay on one side, no Danish vessel was in sight. We came upon some pickets of soldiers in out of the way places, and a hospital where the white flag floated. As we carried to the physician himself our request to bring our gifts to the wounded and sick, he said: If we had meat for the sick he would give it to them, but here he could give us no other advice than to go to the chaplain of the division. We went away troubled, yet I had given one soldier a Gospel and a tract; but the Lord helped us. Two houses further on we met three high officers and two gentlemen in court uniform, who were very friendly. To them we complained of the above-mentioned incident. 'We will help you,' they said. 'Give us what you have for the sick soldiers; we will take it to them.' We found great humanity amongst the officers and subalterns; also among many of the soldiers a sound opinion of our mission. A second brother from Prenslau we met, and among other Christian brothers a sergeant of horse from Elberfeld, a Lutheran, one from the Moravians, and others.

"I met a man and a woman in the street whom I presented with a tract, and informed them that we brought such to the soldiers. The man was deeply moved, and the woman began to weep.

"The result of our distribution was, on Saturday evening, February 20th, 900 Gospels, 850 tracts, and 21 Testaments. We had gone many miles, when we met a wagon that took us on, but jolted so dreadfully over the pavement that the heart was almost turned in one's body. At nine o'clock in the evening we arrived at our lodgings, and could not praise the Lord enough for his great help. Now we have again had a good night, and think of going to Glucksberg in the middle of the day (it is about four miles from here), and this evening to meet with the believers; then to-morrow, with the Lord's help, again to visit Rinkeniss and Gravenstein, and, perhaps, on Wednesday to travel along the high road towards Apenrade.

"Our hearty greeting to all.—Your humble brethren,

"H. WINDOLF.

"H. PETERSEN."

Further details will be found in the *Quarterly Reporter of the German Baptist Mission* for April. Special contributions for the Army Mission will be gladly received at the office of this Magazine, or by Mr. Wilkin, Hampstead, N.W.

DOMESTIC.

SOUTHAMPTON.—The members of the church and congregation worshipping in Portland chapel, Southampton, invited their late pastor, the Rev. M. Hudson, to a farewell tea on Thursday evening, Feb. 25, in the school-room connected with that place of worship. The opportunity was embraced to present Mr. Hudson with a

valuable gold watch, as a parting token of affection from those who have sat under his ministry during his residence in the town. After the tea a meeting was held, under the presidency of Mr. W. B. Randall, J.P., a deacon of the church. Mr. H. Rimer, at the call of the chairman, stated the result of the effort that had recently been made to liquidate the debt due by the building committee for the reconstruction and enlargement of the chapel, which showed that not only had the debt been paid off, but a balance of some pounds added to the funds of the chapel. The chairman addressed the meeting in a speech full of good counsel and sound advice, and expressed the great satisfaction he had ever felt in working with Mr. Hudson, in connection with Portland chapel. Mr. Rose, one of the deacons, in the name and in behalf of the members of the church and congregation, presented to Mr. Hudson a memento of the esteem and affection in which he had been held during the period he had sustained the pastoral office as minister of Portland chapel. Mr. Rose, in presenting the testimonial—a valuable gold watch—conveyed the feeling of unanimous regard which one and all entertained towards Mr. Hudson, and urged all connected with the chapel to be zealous in the future, so as to ensure a blessing upon their efforts to carry on the work in days to come. Mr. Hudson responded in a most feeling address, full of generous sentiment as to the past, and trustful anticipation of the future. The Rev. J. Walters, Messrs. Rogers, Northover, King, F. Elliston, Ritchie, Bowers, and Capon, also addressed the meeting.

YORK.—On Sunday, Feb. 28, the second anniversary services in connection with the Baptist cause in this old city were held in the Lecture-hall, the usual place of worship for the present; when two appropriate and impressive sermons were preached by the Rev. J. P. Chown, of Bradford. The services were well attended, and the pecuniary aid rendered satisfactory. On the following Tuesday evening the first public tea-meeting took place, the hall being neatly and tastefully decorated for the occasion, when upwards of 160 friends of this and other denominations partook of tea. After tea, Thomas Aked, Esq., of Harrogate, took the chair, but which he was obliged to vacate at an early period of the meeting, when his place was efficiently supplied by Mr. Cole, of Bradford, one of Mr. Chown's deacons. Addresses were given by the Revs. J. Barker, of Lockwood; S. G. Green, B.A., of Rawdon College; J. P. Chown; and Messrs. Newell and Whitwell, of York.

Although several of the ministers of the city were invited, none were present, other engagements being pleaded as an excuse for non-attendance. This was cause both for regret and complaint. The meeting passed off most favourably, and has given great satisfaction. The prospects of this little church are quite hopeful, and very shortly four friends will be baptized on a profession of their faith in Christ, and admitted to its fellowship.

LEIGHTON BUZZARD, BEDS.—On Thursday, March 17, the foundation-stone of the new Baptist chapel, Lake Street, Leighton Buzzard, was laid by the Rev. Joshua Russell, of Blackheath. The proceedings commenced with singing and prayer by the Rev. G. H. Davies, of Houghton Regis; after which the Rev. W. D. Elliston, the pastor of the church, briefly stated the circumstances which had led to the erection of a new building for the worship of God in that place; and the Rev. Edward Adey gave a brief review of the past history of the church, and gave kind expression to feelings of confidence and esteem towards the present pastor. The Rev. Joshua Russell then proceeded to lay the stone; after which he delivered a most admirable address, and one very appropriate to the occasion. A hymn was then sung, and prayer offered by the Rev. H. C. Leonard, M.A., of Boxmoor; and the company adjourned to tea, when upwards of 150 persons were present. After tea, the Rev. D. Gould, of Dunstable, on behalf of the church, proposed a vote of thanks to the Rev. J. Russell, which was seconded by Mr. Joseph Herington, one of the deacons, and supported by the Rev. Thomas Hands. At half-past six o'clock the Rev. W. Chalmers, M.A., of the Scotch Free Church, Marylebone, preached from 2 Tim. ii. 9, "The word of God is not bound." The service was opened by the Rev. H. C. Leonard, M.A., of Boxmoor.

STONKOR, BEDFORDSHIRE.—The new chapel in this village, erected in place of an old barn which has been used for years as a preaching-station of the church at Shefford, was opened on Thursday, Feb. 18, when the Rev. Dr. Macfarlane (late of Glasgow) preached to an overflowing congregation. The Rev. W. T. Whitmarsh, of Shefford, offered the introductory prayer, and the following ministers took part in the service:—the Rev. P. Griffiths, Biggleswade; G. Short, B.A., Hitchin; W. Griffith, Hitchin (Independent). After the service, the friends took tea together in an adjoining barn, where in the evening a public meeting was held, presided over by Mr. Dodwell,

the treasurer of the building fund. The following friends addressed the meeting:—Rev. Dr. Macfarlane, Rev. G. Short, B.A., Mr. Lloyd, Mr. Purser (student of Regent's Park College), Rev. P. Griffiths, Rev. J. C. Fairfax, Shillington (Independent), and the Rev. W. T. Whitmarsh. A vote of thanks to the chairman for his valuable services in connection with the erection of this building was carried with enthusiasm. The Rev. W. T. Whitmarsh closed the meeting with prayer and the benediction. The day's collections were very good.

GROSVENOR STREET, STEPNEY.—The church and congregation worshipping in Grosvenor Street chapel, Stepney, gave a congratulatory tea-meeting to their pastor, the Rev. J. Harrison, on Tuesday, Feb. 23, to commemorate his third anniversary, and the second of his pastorate. The tea was provided in the Wesleyan Seamen's chapel, the rooms of which not being sufficiently large, the meeting took place in the adjoining chapel, where about 500 of the friends assembled. Mr. Harrison, on entering, addressed a few words to the friends. The officers, Messrs. Wickers, Decosta, Clemoes, and Mace, congratulated Mr. Harrison on his success since he had ministered to them as a church at Grosvenor Street and Beaumont Institution, and on the prospect of soon commencing their new chapel on Stepney Green. They then presented him with a purse of gold, and three volumes of Dr. W. Smith's Dictionary of the Bible; the contributors being the ladies who gave the tea, and friends who kindly responded to their applications for donations. Mr. Harrison, in an affectionate and appropriate speech, thanked the friends for the token of respect given, and prayed that he might long be spared to preach the truth as it is in Jesus.

PENKNAP, WESTBURY.—On Tuesday evening, March 8, nearly 300 persons took tea together in the spacious school-rooms connected with this chapel, and at seven o'clock a large congregation had assembled for the purpose of taking a farewell of their beloved pastor, the Rev. J. Hurlstone. The proceedings were of a deeply interesting character. After prayer, the Rev. J. Preece made a few pointed remarks, and was followed by Mr. H. Eyres, one of the deacons, who, on behalf of the church and congregation, presented Mr. Hurlstone with a beautiful silver inkstand and gold penholder, suitably inscribed, as a small token of affectionate love for his faithful labours amongst them for eight years and a half. Mr. Hurlstone's address produced a deep im-

pression, many of the congregation being in tears. Appropriate addresses were delivered by the Revs. W. Jones, of Warminster, J. Sprigg, T. Gilbert, and T. Hind. Mr. Hurlstone preached his farewell sermon on the previous Sunday evening.

SCARBOROUGH.—The rapid enlargement of this town, and the necessity of providing additional accommodation for visitors during the season, combined with a conviction of the duty of welcoming all Christians, as such, to the Lord's table, have induced a few members of the Baptist persuasion to engage the hall of the Mechanics' Institution for the celebration of Divine worship the first day of the week, and a prayer-meeting Wednesday or Thursday evenings. Opening services were conducted in it on Sunday, March 6, by Dr. Acworth, now resident in Scarborough. Notwithstanding the unfavourableness of the weather, the attendance both morning and evening was very encouraging. At the close of the evening service, the Lord's Supper was administered to a goodly number of Christian professors, wholly irrespective of their distinctive peculiarities: a practice which it is intended to observe on all similar occasions in future. For the present, ministerial assistance will be sought mainly from Rawdon College.

OAKHAM, RUTLANDSHIRE.—On Thursday, Feb. 25, a social tea-meeting was held in the school-room of the Baptist chapel, Oakham, on the occasion of the Rev. J. Jenkinson's resignation of the pastorate, which he has held for nearly fifteen years. After tea a public meeting was held in the chapel. Addresses were delivered by the pastor, Mr. Cave, sen. (one of the deacons), Mr. J. Cave, Mr. Nash, and the Revs. J. Twidale, G. Fowler, and J. Devine. Mr. Twidale, on behalf of himself and the other past and present members of the Rutland Association of Ministers, presented Mr. Jenkinson with a copy of the Life and Works of the celebrated John Howe, in seven volumes; Mr. Jenkinson having been secretary to the Association for the past eight years.

CANNING-TOWN, ESSEX.—On Tuesday, Feb. 16, the recognition of the Rev. W. H. Bonner, as pastor of the newly-formed Union church meeting in the Public-rooms, Barking Road, took place. The hall was crowded in every part. The Rev. J. H. Hinton, M.A., presided. After singing the Rev. D. Taylor implored the Divine blessing. The Rev. W. H. Bonner explained the circumstances which led to his choosing this

sphere of labour, and gave a very lucid exposition of the doctrines he intended to enforce, after which the chairman offered a prayer in behalf of the pastor and his flock. The church and congregation were severally addressed by the Revs. D. Katerns, J. Curwen, J. W. Coombs, E. Schnadhorst, G. W. Fishbourns, and J. Smith.

CANTERBURY.—This elegant new chapel, recently erected in this city, was opened for public worship on Thursday, March 17. The preachers on the occasion were the Hon. and Rev. B. W. Noel, M.A., and the Rev. J. A. Spurgeon. In the morning the place was filled in every part, and in the evening many were unable to gain admission. On Sunday, March 20th, the Rev. C. Kirtland commenced his ministry in the new place to large congregations. The collections, &c., at the opening services, amounted to £162 13s. 10d.

BROUGHTON, HANTS.—On Thursday, March 3, the friends of the cause here had a social tea, and afterwards a public meeting, on the occasion of the settlement of Mr. J. F. Smith, formerly of Regent's Park College, London, late of Göttingen University, as pastor over them. H. M. Bumpus, Esq., M.A., LL.B., presided over the meeting, and addresses were delivered by Messrs. Dead (deacon of the church), Smith (pastor), Parsons, of Abbott's Ann, and Millard, of Andover.

UPTON-ON-SEVERN, WORCESTERSHIRE.—The Baptist chapel and school-room in the above town having been closed for seven months, for enlargement and other alterations, were opened on Thursday, March 17th, when two excellent sermons were preached by the Rev. Charles Vince, of Birmingham; the pastor, the Rev. John Parker, and the Rev. Stephen Dunn, of Atch Lench, taking part in the services. The congregations were very good, and the collections amounted to £25.

MINISTERIAL CHANGES.—The Rev. W. T. Henderson, of Banbury, has received and accepted a very cordial invitation from the church worshipping at Devonshire Street chapel, London, to become their pastor, and will enter upon his new sphere the second Sunday in April.—The Rev. J. T. Gale, having resigned the pastorate of the Baptist church, Darwen, Lancashire, has accepted a unanimous invitation to the ministry of Union church, Putney, and commenced his labours there March 20.—The Rev. John Price has announced that his ministry at Amersham will terminate on the 1st of May.—The Rev. George Towler, of Barrowden, has accepted an invitation from the General Baptist church, Whittlesea, to become

their pastor.—The Rev. — Roberts (from near Newport, Monmouthshire) has accepted the unanimous invitation to the pastorate of the Baptist church, Newtown, Montgomeryshire.—The Rev. Matthew Hudson has resigned the pastorate of the church meeting at Portland chapel, Southampton, having accepted the cordial invitation of the Baptist church, Folkestone, Kent, and commenced his labours there on the first Sabbath in March.—The Rev. Robert White, late of Walgrave, Northamptonshire, has accepted an invitation from the Baptist church at Roade, in the same county.—Mr. William Evans, student of Chilwell College, has accepted the cordial and unanimous invitation of the first Baptist church at Staleybridge, Lancashire.—Mr. T. A. Pryce, student of the Baptist College, Haverfordwest, has received a cordial and unanimous invitation to become the pastor of the Baptist churches assembling at Manorbier and Cold Inn, Pembrokeshire, and purposes commencing his labours there the last Sabbath in April.—The Rev. J. B. Pike, late of Bourne, has accepted a very hearty and unanimous invitation to the pastorate of the Baptist church, Lewes, and commenced his stated ministrations there on the first Sabbath in March.—Mr. David Rees, of the Baptist College, Pontypool, has accepted a cordial and unanimous invitation to the pastorate of the Baptist church, Letterstone, Pembrokeshire.—The Rev. W. B. Birt has resigned the pastoral charge of the Baptist church, Chowbent, Lancashire.—Mr. T. J. Ewing vacated the pulpit at Waterbeach, Cambs, on the last Sunday in March.—Mr. John Birt has resigned the pastorate at Bardwell, Suffolk. Mr. John Barrett has again accepted his former charge.—The Rev. J. Pearce has resigned the pastorate of the church at Maldon, Surrey, and is open to engagements.

GENERAL.

A BAPTIST MINISTER "GOING INTO THE CHURCH."—The Rev. William Clements, who has held the pastorate of the Baptist church assembling at the North Street chapel, Halstead, for upwards of thirty years, has resigned his ministerial appointment during the past month. During his residence in Halstead, Mr. Clements has been continuously engaged in promoting the educational movements of the town—taking in some of them, including the British School and Mechanics' Institute, a prominent part; and his removal to another sphere of usefulness will be much regretted by many.—*Halstead Times*.—

[It is understood that Mr. Clements will shortly enter the Church of England, and that he will officiate in the diocese of London. Mr. Clements has a son already "in holy orders." A Cambridge correspondent informs us, however, that Mr. Clement's "conversion" was mainly caused by the perusal of Mr. Bailey's pamphlet on "Conformity," which was noticed some time since in our columns.]

INVITATION TO CHRISTIAN PARENTS IN ALL COUNTRIES.—The Committee of the Evangelical Alliance, adopting a suggestion made by Captain Trotter, when presiding at one of the meetings at Freemasons' Hall, London, during the first week of the new year, have made arrangements for holding two meetings, morning and evening, in Freemasons' Hall, on Tuesday, the 12th instant, for the purpose of united special prayer for the conversion of children of believing parents. The committee earnestly suggest that on the same day similar meetings should be held, wherever practicable, in towns and villages and in private circles; and that at domestic worship in all Christian families more than ordinary attention should be drawn to the subject.

SECTARIAN INTOLERANCE NEAR SPILSBY.—The curate of a village in this neighbourhood recently called upon a tradesman, and, having discharged a small bill, gravely informed him that he could deal with him no longer. Not that his reverence had anything in the way of business to complain of; he acknowledged that he had been well served; but he had lately discovered that the tradesman was a Wesleyan, and had even preached in his (the curate's) parish. This was a proceeding he could not even seem to sanction, and he felt bound to withdraw his custom. Moreover, he was determined to drive Methodism out of the parish, and abolish it altogether.—*Stamford Mercury*.

OBITUARY.

DEATH OF JOSEPH HOWARD ALLEN, ESQ.—Our readers will, we are sure, share in the grief which the above announcement will awaken in all circles of our denomination. Only last month we inserted a letter from the Secretary of the Baptist Building Fund, announcing Mr. Allen's retirement from the treasurership on account of ill-health. We little thought that before that number of the *Reporter* was in the hands of its readers, our friend had passed away to join "the spirits of just men made perfect." Yet so it was. Mr. Allen died at Kettering, whither he had gone on a visit to a relative, on the

27th of February, at the comparatively early age of sixty-three.

Our deceased friend was born at Norwich, February 12th, 1801. He was brought up by his parents in the principles and practices of the Church of England; but early in life abandoned that communion and identified himself with the Baptist denomination, uniting with the church under the care of the Rev. Joseph Kinghorn. Soon after the succession of the Rev. W. Brock to the pastorate, Mr. Allen was elected a deacon of the church, which office he held till, on retiring from business, he left Norwich for London, where he became a member and a deacon of Dr. Steane's church at Camberwell. He afterwards identified himself with the church at Brixton Hill, in the hope of helping to raise it from its then depressed condition. The last seven years of his life were spent in the village of Aston Clinton, Bucks, where he was the main support, both pecuniarily and spiritually, of the Baptist church. For a considerable time that church has been without a pastor; and the responsibilities, though not the name, of that office, devolved upon Mr. Allen, who frequently occupied the pulpit, and was the virtual president of the church. His loss to that village cause would seem to be well nigh irreparable.

Almost immediately on Mr. Allen's settlement in London he was elected on the Committee of the Baptist Missionary Society. None but those who have been accustomed to attend the meetings of that Committee, can adequately appreciate the value of his services in this capacity. During Dr. Angus's absence on deputation to Jamaica, in 1846, Mr. Allen, at the request of the Committee, undertook a considerable share of the duties of the Secretariat, and fulfilled his allotted task with his wonted diligence and effectiveness. On his retirement to the country,

his name was added to the list of honorary members of the Committee. He was one of the first treasurers of the Bible Translation Society; succeeded W. B. Gurney, Esq., as one of the Treasurers of the Baptist Fund; and was one of the Managers of the Widows' Fund. In 1855 he declined the solicitation of the Committee of the Baptist Irish Society to become their Treasurer. For the last eleven years of his life he was Treasurer to the Baptist Building Fund, and fulfilled the laborious and often irksome duties of that office, with unusual urbanity, promptitude, and success. He resigned his office, as we have already said, about a month before his decease.

This rapid summary of the facts of Mr. Allen's course will suffice to shew how honoured, useful, and active a life that was which has just closed. He possessed high qualifications for such posts as he was called to fill, uniting the promptitude and decision of a thorough man of business with the zeal and devotion of an earnest servant of Christ. Of his private life and character we have not room to speak. Suffice it to say that he commanded the respect of all who knew him, and affection in proportion to the closeness of the acquaintance. He was eminently upright, truthful, and devout. He died, as he had lived, relying simply on the merits of Christ Jesus for acceptance with God; and was enabled to bear a most emphatic testimony to the all-sufficiency of Him in whom he had believed. "Mark the perfect man, and behold the upright, for the end of that man is peace."

The funeral took place at the Kettering cemetery, on Saturday, March 5th; the Rev. Thomas Toller, at Mr. Allen's own request, joining the Rev. J. Mursell in the conduct of the service. A funeral sermon was preached by the latter gentleman on the following morning, from Acts xiii. 36-7.

Editorial Notes for the Month.

THAT cure for all political diseases—a Conference—is to be applied to the case of Denmark. For this result we are indebted to the efforts of Lords Russell and Palmerston; though at the time we write all their efforts have failed to gain from Prussia and Austria the small concession of an armistice until the Conference can be held. If this be the final decision, we shall have the curious spectacle of a representative of Germany discussing the questions in dispute with a representative of Denmark in one place: and a few hundred miles off other representatives of Germany

killing and slaying, as fast as they can, the flower of the Danish people. What good can come of a Conference under such circumstances?

It is quite as well that Parliament has separated for what are called the Easter holidays. For the last week or two, the time that ought to have been spent in discussing grave political problems, has been devoted to personal attacks and replies; and the bad temper and low malignity that have been again and again displayed, can only bear comparison with the scenes of which we are told so much as occurring in a country beyond the sea. Surely an assembly of "the first gentlemen in Europe" ought to know better how to conduct themselves than an assembly of "low Yankees"! There is one circumstance that cannot fail to cause much gratification. Those who read the debates cannot but notice the high position to which Mr. Gladstone is gradually attaining. His measure for giving facilities for Life Assurance to the poorer classes through the Post Office, is one which has our warmest approval; and his speech on the treatment of Dissenters, in the debate on Mr. Dodson's Oxford University Tests Abolition Bill, must go far to justify the hopes and expectations which many Dissenters and liberals associate with his name.

Ecclesiastical questions continue to cause no small stir. The decision in the case of "Essays and Reviews" has induced an adverse "declaration" on the part of a large number of the clergy; and though this "declaration" has been condemned by high authorities as illegal, it has yet been signed, we are told, by not less than eight or ten thousand persons. Another cause of discussion in the Church respects Mr. Jowett. Mr. Jowett is Professor of Greek in the Oxford University, and literally "passing rich on forty pounds a year." Because he is said to be "heterodox," a majority of Convocation have refused a statute by which it was proposed to raise his salary to the more reasonable sum of four hundred pounds a year. The bitterness of feeling which these controversies have occasioned, is without a parallel—*outside* the Church.

Our denominational Annual Meetings are to be held this month. We have referred to them at length elsewhere. Probably on no former occasion have the meetings been looked forward to with so much interest, for grave questions will be discussed at them,—questions on the decision of which important issues depend. Let us hope that the denomination will be largely represented at these gatherings, and that all who come to them may come in the spirit and under the direction of Him in whose service they are held. The most recent reports as to the finances of the Baptist Missionary Society will be received everywhere with gratification and thankfulness. A heavy burden and a great anxiety, have, through the goodness of our Heavenly Father, been mercifully removed. Let us first of all thank Him, to whom our gratitude is so justly due; next, let us resolve, in his strength, to consecrate ourselves more unreservedly to his work, and to do, more faithfully than ever, the task he has appointed for us. Should this be the spirit and the feeling with which these Annual Meetings are held, the year 1864 will be a year long to be remembered, and one which will be the beginning of greater progress than has ever been made before!

THE

BAPTIST REPORTER.

MAY, 1864.

THE BAPTIST UNION, AND UNION AMONG BAPTISTS.

THE Baptist Union clearly did not spring, like Minerva, full-armed from the brain of Jupiter; much rather, like Venus, was it born of the drifting foam of the sea. For it was in that time of stir and excitement, the Reform Bill epoch, when men's minds were all shaken and tossed, and the tide of the people's will was rapidly nearing the full,—wave after wave of thought beating tumultuously on the shore,—that one little wave bore landwards the delicate and fragile creation, so often since threatened with destruction, but by God's good providence still existing, and still continuing to be known amongst men as the Baptist Union of Great Britain. The first annual meeting worthy of the name, was held at Church Street, Blackfriars, June 20th, 1832; the pious pastor of that church, Mr. Upton, occupying the chair, and Mr. Belcher, then of Chelsea, presenting an account of the state of religion in the denomination at that time.

We say "worthy of the name," for before that time, from the year 1812, there had been a quiet little meeting of ministers, just a handful, held once a year, and calling itself the "Baptist General Union." These good men also met to consider "the state of the denomination," but nothing ever came of their considerations until this eventful year; indeed, they do not appear to have had the materials of forming any very accurate judgment upon the subject. In those halcyon days, the "good old times," there was no denominational newspaper; no weekly, and hardly any monthly collection of information; and no formal, or at least general, attempt had been made to supply the statistics of the denomination at large.

Alas! how are the landmarks removed! In those days the denomination was represented at the meetings of the "Baptist General Union" by the pastors of Eagle Street, Devonshire Square, Prescott Street, Carter Lane, and one or two more. These were the high places of the denomination; and their bishops met in conclave in Dr. Rippon's vestry, then the metropolitan *sanctum* for the ecclesiastical deliberations of the English Baptists. Mr. Ivimey and Mr. Button were the secretaries; but we have found no record of their proceedings. It would be pleasant to learn what

the good men chiefly talked about in those quiet meetings of theirs. We only know that, from 1812 to 1831, they did not see their way to obtain any reliable statistics, and that the first report containing anything of the kind was read at the annual meeting of 1832, when good, zealous Mr. Belcher acted as secretary, as he continued to do for several succeeding years. From that time, however, the Union became a Denominational Institution, and took an active part in many public affairs; so that, although it still dates its existence from the earlier of the periods named, its true history begins from the days of the people's victory of 1832. Whether our national regeneration had anything in fact to do with this invigoration of denominational action, we cannot tell; but in great popular commotions, as in other storms, waifs small and large are brought to land. To which sort the Baptist Union belongs, our readers must decide for themselves: or perhaps it is the future only that can tell. It may be interesting to observe the fruits of the statistical inquiries made in the year 1832. A comparative table is appended to the Union report, showing the progress made by the Baptists since 1790. In 1790 there were, in England and Wales, 312 churches and 266 pastors; in 1832, 926 churches and 768 pastors.

The first considerable achievement of the now established Union was the despatch of Dr. Cox, of Hackney, and Dr. (then Mr.) Hoby, of Birmingham, on a tour of fraternal inspection and recognition through the United States of America. The Baptists of America were known to be numerous, but there had hitherto been little or no intercourse between them and their brethren in Great Britain. The ambassadors set sail from Liverpool on the 12th of March, 1835, and arrived at New York on the 14th of April,—a tedious voyage, indeed; but they were well recompensed by the warmth of their reception. The results of their inquiries were afterwards published in a work, still well known as "Cox and Hoby's Tour;" and whatever was thought at the time of the shortcomings of the deputation in relation to the question of Slavery, that journey may justly be regarded as one of the most important links in the chain of Providence by which the Baptists of the United States have been reluctantly brought to view slavery with abhorrence. For the intercourse, thus commenced, has been vigorously followed up by the Baptist Union of Great Britain ever since, in a series of remonstrances and appeals against the monster iniquity of the West, which we and our children may read, if not with justifiable pride, at least with emotions of thankfulness and joy.

In the meantime, the secretariat had been strengthened by the addition of Dr. Murch and Mr. Steane; and, under their able guidance, the Baptist Union ventured next to rebuke the British and Foreign Bible Society, whose refusal to assist our brethren in India in giving full translations of God's Word to the heathen, had aroused a deep feeling of resentment throughout the denomination. In the year 1837 a *Protest* was presented to the Society by the Committee of the Union, to which they had procured the signatures of some five or six hundred Baptist ministers; and in 1839 this was followed by an elaborate *Memorial*, prepared by Mr. Steane. Neither these measures, however, nor the able letter of Mr. Hinton to

Lord Bexley, succeeded in prevailing on the Bible Society to rescind their resolution, and the design was seriously entertained of commencing a new Bible Society. The correspondence now maintained with America had the tendency of strengthening this purpose; for if the Baptists of England were urgent with those of America to discountenance the sin of slavery, the Baptists of the United States were no less intent on *our* observing the duty of giving full and complete translations of the Word of God, and strenuously admonished us not to relax our efforts to that end. The result of this controversy between the Baptists and the Bible Society was, as our readers may be aware, the formation of the Bible Translation Society, in the year 1840. This Society, with Drs. Cox and Hoby's valuable work, may, therefore, be regarded as the firstfruits of the Baptist Union; and they are fruits that have not yet wholly lost their fragrance and flavour.

The Union had now evidently gained a strong hold on the esteem of the pastors and churches, and the annual sessions were attended by as many as 200 ministers and other representatives. The statistics were brought into their present form, and became yearly more correct and full. The country brethren desired that the annual assembly should be held in rotation at some of the principal centres of denominational strength, rather than always in London, and, in an evil hour, the suggestion was adopted. In 1845, the session was held at Leeds; the year following, at Birmingham; and afterwards at Norwich. The experiment proved disastrous in every respect. The attendance grew smaller each successive year; the income was proportionably diminished; and the interest felt by the denomination at large fell almost to zero; so that when, in 1848, the annual session was once more convened in the metropolis; the entire number in attendance was little more than *sixty*! From this serious blow to its prosperity the Union has not fully recovered to this day.

With an energy worthy of better support, however, it continued to act as the representative and organ of the whole denomination; and although it may not be denied that its chief activity has been too much directed to extraneous matters rather than to those most immediately concerning the welfare of the churches, no impartial mind will call in question the great utility of its labours. There have been few political measures bearing at all on the interests of religion, which have not either encountered its energetic opposition or received its hearty support. The Baptist Union has borne its full share in the fight against ecclesiastical encroachments and governmental interference with religious liberty. In 1847 it aroused the whole denomination against the projected State Education scheme; and, whether rightly or wrongly, has consistently and strenuously advocated the cause of voluntary education equally with that of free and uncontrolled religion.

But its most successful warfare in behalf of religious liberty has, unquestionably, been carried on abroad. So far back as 1843 it petitioned the King of Denmark to grant freedom of worship to our Danish brethren; and though the answer came slowly, it did come at length, to the great gladdening of our brethren's hearts. In 1853 the Union deputed

Dr. Steane and Mr. Hinton to proceed to Berlin, to watch the proceedings of the Kirchentag, in the interest of the German Baptists. In 1857 a second deputation was sent, which visited Berlin, Copenhagen, and Hanover: not without joyful results. Again, in 1858, delegates were sent to Sweden, to comfort the hearts of our brethren in that land; and, only recently, successful efforts were made for the liberation from prison of Baptists in Russian Poland. From all these missions, involving great labour and considerable expense, the Union has gathered precious and enduring fruit. Liberty of worship has been conceded to our fellow-believers in most of the German and Scandinavian States; whilst British Baptists are held in the highest honour, and their name is pronounced with grateful love by brethren in the faith from the Baltic to the Alps, from the Neva to the Loire. Half a century ago, the Baptists in this country were either unknown, or known only to be despised: at this day they command respect and receive a ready audience, not only from our own statesmen and rulers, but even from foreign potentates; whilst saints in tribulation, whether in Europe or America, turn their eyes to the Baptists of Britain as to friends on whose sympathy and effectual aid they may confidently rely.

The Baptists are now, therefore, recognized and respected all the world over. Our position, in this respect, is probably far better than that of our Wesleyan Methodist brethren, whose numbers are fully three or four times as large. But when we look at our *domestic* condition, and compare it with theirs, we have small cause for satisfaction. Beginning the race long after ourselves, they have now very far outstripped us. Let it be freely granted that progress may be bought at too dear a price; that the Wesleyans have secured it at the cost of liberty, and even, in some particulars, by a sacrifice or a neglect of truth. At such expense we will not be content to obtain acceptance with men. In maintaining our great principle of strict fidelity to God's Word, we must expect to encounter obstacles which others will not have to overcome. But, notwithstanding all this, the rapid progress of the Wesleyans is well worthy of our emulation, and their methods of attaining it, of being pondered and understood. They have multiplied fifty-fold, while we have been slowly quadrupling our numbers; they are evangelizing in heathen lands far more extensively, although we were the first to shew them the way; they have funds for superannuated ministers, and the widows and orphans of ministers deceased; they have schools for ministers' children, and so far as their ministers are concerned, if there is no wealth there is at least no poverty within their borders; their churches are always centres of evangelical life to the regions round about, and their "book-room" daily sends forth its copious streams of literature to inform and direct the whole body: so that unity of thought, and, when needed, unity of action, is universally secured. No one, surely, will ascribe these magnificent results to their greater genius or talent, their greater learning, or even their greater spiritual life; it is obvious, and needs no enforcement, that with the Wesleyan churches their UNION has been the great secret of their STRENGTH.

In spite of its advantages, however, *such* a union as the Wesleyan is

not to be desired; it is very apt to become a tyranny, and ecclesiastical tyranny is worse than all others. But the *advantages* are to be desired, and we believe they may all be obtained without the aid of a ruling body like the Conference, and without running any risk of foundering on the rock of centralization. That there must be UNION is perfectly clear; but none who believe our Divine Master's words, "All ye are brethren," will doubt the practicability of that; and none who are touched with the feeling which dictated the prayer, "That they all may be one," will deny the obligation to attempt it. There must be union without the concession on any side of a single particle of truth. All sections of Baptists must unite, for all together we shall not be strong enough for what we have to do; and all must still keep their full liberty to practise and teach, and, if they like, *combine* for teaching, what they severally believe. On such terms what hinders that there should be a union between "High" and "Low," "Strict" and "Open," "Particular" and "General"? Dear as each of us may hold his distinctive shade of faith, we shall not unite to propagate that, but to rejoice in the oneness of all in Jesus Christ the Head, and to strengthen each other in the faith that is common to us all. But it is said, and not unjustly, that unions which exist only to testify to unity have a strange tendency to fall to pieces. Strive as we may, we cannot divest ourselves of the practical nature of Englishmen, and we shall love but languidly unless there be some purpose in our loving. And here it is that the example of the Wesleyans may be set forth as our pattern. Their practical wisdom should instruct us; and, for the common good, the Baptist Union should devise such measures as will give our ministers increased comfort, our churches greater strength, our evangelical labours a wider scope. The measures of last year were a good, though a rather timid, commencement. To provide for ministers in old age is an unexceptionably praiseworthy design; and it is greatly to our reproach that no general effort has previously been made. Let *that* be accomplished, and the way will be fairly opened for several such practical improvements, by which the Baptist Union may establish a fair claim to the esteem of the brethren at home, as well as the gratitude of those resident abroad.

Many signs are concurring to show that the craving for union amongst Baptists is growing stronger and stronger. Some are crying out for a leader around whose standard they should rally; but the simplicity of the cry is, surely, almost amusing. We have too many leaders as it is, and the consequence of it is,—our divisions. Any new Richard who should say to the Baptists, "Let me be your leader," would infallibly encounter his Wat Tyler; and, perhaps, not with so fortunate an escape as the English monarch's. Rather let our leaders consent to unite, not around a man, but for the attainment of some general advantage; remembering Him who has said, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." Others there are, if rumour be credited, who, despairing of union amongst Baptists, would divide us once again, and, to find a shelter for their shivering limbs, stand

knocking for admittance at the door of another house. Do they forget that on entering there they must leave fidelity to Christ behind? Have not *they* also been set as witnesses for the truth? Such a union amongst Baptists as we have conceived would be, to our judgment, the noblest possible "Broad Church," the purest and most amiable "Evangelical Alliance." Sacrificing no truth, yet demanding no creed; abiding by no standard but God's holy Word, and firmly adhering to that, yet "speaking the truth in love," and saying from the heart, "Grace be with all them that love the Lord Jesus Christ in sincerity and truth;" immutable in its principles yet plastic in its nature, it would hold out loving hands to all true disciples of Christ, and would adapt its modes of action to the requirements of every class and of each succeeding generation, knowing well that—

"— through the ages one increasing purpose runs,
And the thoughts of men are widen'd with the process of the suns."

"First pure, then peaceable," should be its motto; and the sacred order of its laws,—**TRUTH, UNION, PROGRESS!**

THE LAW OF HELP.

SOMETIMES the remembrance of life and experience unfolds a theme for us better than any effort at its systematic treatment, and it is well to follow where life leads. This Law of Help has been gradually made clear to me by the manner in which love and sorrow have revealed their needs and work in the service of the last few years. When I first took the oversight of a church in a small country town, like most in a similar position I thought much how I could best "help" the weak and sorrowful, who are everywhere crying out for love and service. I have no doubt many of those dreams of work and prayer vanished in the cold morning grey, and lost their golden colourings in the busy life of the day. But they had their use; and a Christian minister, like a painter, knows full well how good it is to dream of lights and shades beforehand, though the work of his hand falls short of the outline at every touch.

Shortly after I had got comfortably settled into bachelor's lodgings (for the love of wife and child and home were then only among the visions of days to come), I was told, before I came in to breakfast, that some one wanted to see me. I found a man of the shabby-genteel order, ready with his tale of woe. He was a schoolmaster from a neighbouring town, in a distressed state, and wanted money to get home, &c., &c. I was not so foolish as to think it my duty to believe every story I heard, or to sanction every impostor who sought relief, and I was preparing myself to resist his appeal, when he burst out into tears, and said: "The fact is, the drink has done it all!" This fairly made me choke, and I invited him to breakfast with me, and sent him away well pleased, with a shilling in his pocket. My landlady looked very much disconcerted, and thought it her duty to inform one of the deacons that I had beggars to breakfast; whereupon the said deacon gave private instructions to the landlady to drive them away without letting me know, or all the beggars in the neighbourhood would be making a morning call.

Soon afterwards I went to see a sick old woman, suffering from severe bronchitis, in the dead of winter. I asked why there was no fire in the room, and received for answer that the chimney smoked so it was quite impossible to light one. Glancing up at the roof, I found it simply lacked a chimney-pot, and

accordingly gave orders to the mason to supply the defect, and the next day had the satisfaction of finding that the fire was burning brightly, and the kettle singing a clear note of triumph at yesterday's work. In my next visitation I encountered a graver difficulty,—an invalid was suffering in a similar manner, and there was no fire-place in the room. Nothing daunted, however, I fitted up a little stove, with piping duly carrying away the smoke.

Of course this kind of work soon became known through the town, and, amongst others, it reached a member, and now a dear friend, much given to the study of human and divine problems. He told me when I called that if I went on at that rate I should have to put up chimney-pots and stoves for half the parish. I was at first a little nettled at what seemed cold selfishness, but, won by his calm, patient manner, I thought I might have something to learn. "I do not blame you," he said, "for keeping your eye on these sort of wants, and in one case, at least, I think you were right in supplying it, but all this sort of thing must be done with the greatest care. The fact is, that the poor here are losing all self-reliance and manliness by unwise charity." He then read me some extracts from Dr. Chalmers on the Ethics of Benevolence, and advised me to study the social schemes of that wonderful administrator. A few months' experience proved to me the utter truth of this representation. There was a certain number in the town always casting about for help, and all the while becoming more helpless;—their children catching the contagion, and growing up indolent and listless. The first "law of help" I found to be: *To serve my neighbour so as not to crush, but to develop, his self-help and self-reliance, and this, not only in temporal, but in spiritual things.*

Though I gave up, for the most part, putting up chimney-pots and stoves, I found real help everywhere needed. For, speaking now on the human side, we are all wanting a true self-reliance, and yet, the more we rely on ourselves, the more in a manner we are dependent on each other, and strike the roots of our being into one another's life and loves. For what says our wise teacher of three months ago?

"In substances which we call 'inanimate,' as of clouds or stones, their atoms may cohere to each other or consist with each other, but they do not help each other. The removal of one part does not injure the rest. But in a plant, the taking away of one part does injure the rest. Hurt or remove any portion of the sap, bark, or pith, the rest is injured. If any part enters into a state in which it no more assists the rest, and has thus become 'helpless,' we call it also 'dead.' The power which causes the several portions of the plant to help each other we call life. Much more is this so in higher life. We may take away the branch of a tree without much harm to it, but not the animal's limb. Thus intensity of life is also intensity of helpfulness,—completeness of depending of each part on all the rest. The ceasing of this help is what we call corruption; and in proportion to the perfectness of the help is the dreadfulness of the loss."

So then, let no one say, Because I may injure my neighbour by subsidizing his toil, my life is nothing to him. For one with Christ the Lord, I am one in service and affection with all his disciples; "from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Is not the divine help according to the law I have enunciated? "The Maker of all creatures and things" is essentially and for ever the Helpful One, or, in softer Saxon, the "Holy" One. The word has no other ultimate meaning. Helpful, harmless, undefiled, living, "or Lord of life." The idea is clear and mighty in the Christian's cry: "Helpful, helpful, helpful, Lord God of Hosts."

But God the Saviour never "helps" so as to repress the divine energy of the

soul, but rather to call it into mighty action. When the hands were lifted in prayer, and the weapons rang on the shield, the hosts of Israel were victorious. When the Redeemer came near the most helpless to raise them up, he called into living action the soul and body: "Go, wash in the pool of Siloam;" "Stretch forth thy hand," even though it be withered and powerless. Who moved the hand? The Saviour and the man, for with the divine power came new life-blood to the palsied limb. Even the descending Spirit comes gently on the soul, as the rain on the blades of grass, which, though it descend with such force, only leaves its little crystal beads to drive away its parching dust, and draw out its own life and colour! The Spirit intercedes and witnesses with my spirit; but that cry is my own though it be laden with the voice of God, and that testimony is the still small voice of my own conscience though it mingle with a sound from far-off lands. The flax God sends for weaving asks the spindle and the distaff, and the workman's busy hand!

Another law of help that we need to bind as a frontlet, is that *We must begin at the very root and wellspring of being.* All our philanthropists who are attacking social disease from the outside alone, are utterly useless. So long as our neighbour's sin has not been taken away by the divine love in Christ, and his soul brought into communion with God, so long all our help will be mere patch-work, and the rotten garment will soon show itself again. Oh! to remember those old words of wisdom, "Seek ye first the kingdom of God, and his righteousness, and all other things shall be added unto you." What a fool's errand our Mechanics' Institutes have started on, when they have sought to "raise and enlighten" the people only through mental problems, shutting out God and his truth from their little trust-deeds for fear they should quarrel over it! They cannot live, and the sooner they are dead and gone the better. We may whitewash all the cottages, and subsidize the labour of the poor; we may have classes in French, and all the classics, for the working-man; we may stop his beer, and give him nine-pins and coffee; but we have found neither the lever nor the resting-place required by the old philosopher to raise the world. But if the soul has received its Lord and King, the whitewashing and the classics will soon come right, for that new life will touch and wake up every power, and all our life will feel its inspiration.

Then what we have to do of outside work in attention to outward wants must be made to *lead inwards*, and that more by the tone of our work than by foolish sentimental reflections. Each one must find out how to do this for himself; but we may well remember how the Master led the sufferer from his sorrow to his sin, from the sick body to the diseased soul; and that not by telling him the one was a judgment for the other, and frightening him on his knees, but linking them both by his great love and willingness to heal. We cannot be surprised to find that the salvation of the soul so soon followed the healing of the body. He who saves us in a great sorrow, is surely the one to whom we would commit our whole life. So it was that the faith of the sufferer broadened into the requirements of his whole being, and grasped the whole of the Saviour's work. So if we really help a man in his sorrow with a true hearty Christian love, it will not be long before he tells us of another burden, and we can tell him of another salvation.

As to our contact with our neighbours—so full of need every way—it must be as friend with friend, not as a patron, removing ourselves by dress, manner, and voice, as far as we can from the one we seek to help, and so from our high platform casting our pearls to the swine below. Ah me! of whom of us can it be said, "This man receiveth sinners, and eateth with them"? Are we not rather trying the broad phylactery and the long prayers? He never talked of condescending to the masses, or beamed benevolence and love from the rostrum,

while he was content with haughty glances and condescending patronage in the street, but with the hearty grasp of a true human friendship he drew near to the poor and the outcast. We now send city missionaries to do this kind of work, lest we should soil our fingers by too close a contact with those beneath our station. Go to: let us learn how to help from the story of that "man who went down from Jerusalem to Jericho and fell among thieves."

THE SACRAMENTS.

To obey is better than to sacrifice; but obedience may be shewn in sacrifice. To love God with all the heart is more than to bring a ringdove to the priest; but those who love God will not grudge the ringdove which He demands. To honour our parents is better than to let the mother-bird* go, though in the Hebrew law the same reward is attached to both; but to obey a trivial command is often harder than to obey a great command; to keep a precept, the meaning of which we do not see, the only reason of which is the will of God, is often a more critical test of obedience than to observe a precept which commends itself to reason and which conscience sanctions. We need not be surprised, therefore, to find that in ancient times the Lord God shewed himself jealous for the ordinances of his house, or that ordinances of outward observance have a place in the Christian, as well as in the Hebrew, temple.

The constitution of man sufficiently vindicates the presence of ordinances in a spiritual economy. Man is not a simple, but a complex being, compact of flesh and spirit. A faith which appealed only to intellect and affection would not address itself to the whole of his nature. It must also lodge an appeal with the senses. Nay, as our feelings are more readily moved by that which appeals to our senses,—as, for instance, we gain a profounder impression of the glory of God by simply looking at the midnight heavens than by any abstract meditation on the divine attributes,—it is of the utmost importance that the house in which we worship should have ordinances which set forth in visible, tangible form, the truths most surely believed among us. Hence the Christian temple presents us with ordinances which dramatically represent the central facts of Christ's life, viz., his death and his resurrection: ordinances which, as the Christian doctrine is but the abstract form of the facts of Christ's life, set forth also the fundamental truths of the Gospel, viz., the washing from sin and the rising to newness of life: ordinances which, as the life of the Christian is a transcript, a reproduction of the life of Christ, also set forth the chief phases of the believer's experience, viz., the mortification of the flesh and the regeneration of the spirit.

There is that in man, then, which makes these outward ordinances necessary to him. But, on the other hand, there is that in him which necessitates that these ordinances should be few in number and simple in

* "If a bird's nest chance to be before thee in the way . . . and the dam sitting upon the young or upon the eggs . . . thou shalt in anywise let the dam go . . . that it may be well with thee, and that thou mayest prolong thy days."—Deut. xxii. 6, 7.

form. We are so made—all history proves it—that if rites be multiplied among us, we soon either neglect them, fail to perceive their value, or we rest in them, so valuing them beyond their worth. Whenever and wherever the faith of Christ has been overlaid with rites and ceremonies, it has been corrupted from its simplicity, has loosened its hold upon conscience, and has sunk into the obsequious handmaid of priestly domination or imperial power. Hence he who knew what was in man has furnished his house with only two ordinances—Baptism and The Supper. Even these are characterised by the utmost simplicity, and that for a very obvious reason. A faith intended for all men, at all times, in all lands, would have been hampered and impeded by gorgeous or complex rites, however admirably these might have been adapted to any one race, or period, or locality. The Hebrew economy not being designed for all men, but for a peculiar people; not for all lands, but only for Judea; not for all time, but only for a limited period, might very well have a complicated and elaborate ceremonialism. But the faith of Christ, the universal faith, encumbered by such a ceremonialism as that, would have battled with the world at as great a disadvantage as David, had he kept on the armour of Saul, would have fought the ponderous giant. Therefore, the sacraments of this universal faith require for their observance nothing but the simplest commodities of life, nothing which may not be found in every land and at every age—bread, and water, and wine.

Because we are apt to receive impressions through the senses, then, there are ordinances in the house of the Lord. Because we are apt to be misled by impressions derived through the senses, these ordinances are few in number. And because these ordinances are designed for all men everywhere, they are characterised by a severe simplicity of form.

We must, however, emphasize the fact, that the Christian sacraments, like the Hebrew rites, are *ordinances*. They are positive institutions. They are arbitrary appointments. They stand in no natural and absolute connection with the truths they symbolise or the blessings they convey. There is no virtue in them save that which they derive from the Master's word. To be plunged in water, to eat bread and drink wine—these are things which have no moral complexion in themselves. We often bathe, often eat and drink, with none but physical results, without being morally better for what we have done. Of themselves, these acts contain no cleansing power, no redeeming energy. Yet these very same acts, as component parts of the Christian sacraments, not only set forth spiritual truths, but actually convey spiritual blessings.

Now this is an aspect of "the ordinances of the house of the Lord" which suggests two very important inferences. On the one hand, it suggests that sacraments, because they are arbitrary symbols, are temporary symbols, and are not worthy to be compared with the eternal truths which they shadow forth. We must not rank Baptism and the Lord's Supper, which are but for a time, with Faith, Hope, Charity, which abide for ever. We may observe these means of grace to do them, yet not receive the grace they are intended to convey. Just as we may pray without acquiring humility and love, or teach the truth to others and yet ourselves be

castaways; so also we may be buried in baptism and eat of the Lord's table without dying to sin or rising to holiness. It is only as we realise the truths symbolised in the sacraments, and appropriate their spiritual grace, that they do us any good. It is better not to observe them, and yet to have fellowship with Christ, than to observe them never so punctiliously without possessing ourselves of the mind that was in Him.

On the other hand, because the sacraments are positive ordinances, because they are arbitrary symbols, we should observe to do them with an exact obedience. God has appointed them, in part, to test our obedience; to see whether or not we are prepared to do his will, simply because it is his will, and though it takes forms which are not altogether pleasant to us. It does not become us over-curiously to inquire why he has chosen these rather than other forms to be the *media* of his grace; nor to refuse obedience because obedience is distasteful to us, or because it involves consequences that might be distasteful. It is ours to obey "in scorn of consequence." It is ours to obey with the utmost possible exactness and alacrity. For if God has hewn out cisterns, filled them with living water, and bidden us stoop and drink, is it not strange folly on our part to hew out other cisterns for ourselves, and hope to find the water of life in these? And surely it is folly hardly less strange, if, before drinking, we should fall to criticising the shape of cistern: if we should say, "Were it only cut on another pattern; or if I had not to *stoop* to it; or if I could approach it *without wetting my feet*; or if I might have a cistern *all to myself*; or even if there were not quite so many people about it with whom I do not altogether care to associate; *then* I should not object to drink." Who are we that we should stand and sniff at divine appointments? How much can we care for life if we will only have it on our own terms? It is by no means likely that, on those terms, God will give life to any man.

(To be continued.)

A CHAPTER ABOUT A PROVERB.

"Take care of the pence, and the pounds will take care of themselves."

WHAT a valuable proverb is this! Reason and experience alike prove it to be such. The most limited observation is sufficient to evince its correctness. Every one who has money, whether he has little or much, knows how true the old adage is. Economy with small sums insures the acquisition of large ones. Fortunes are made up of florins;—florins that have been keenly watched and wisely used. Who are the men that rise from poverty to opulence, exchanging the cottage for the house and the house for the mansion, adding continually to their commercial success, their home comforts, and their social position? Almost invariably it is those who, by "taking care of the pence" have found that "the pounds take care of themselves." Walk through the principal mercantile streets of London, Manchester, and Liverpool. Look at the extensive and handsome warehouses which rise in quick succession around. If you were to ask the private history of the proprietors of these establishments, you would probably find that all are a significant commentary on the well-known saying before us. Yonder is Mr. William Brown. How he has "got on in the world"!

It is marvellous. There was a time when his were the shabbiest of clothes, the poorest of abodes, and the meanest of food. He began as an errand-boy to the firm in which he is now a partner. Gradually he made his way until he became a porter, then an assistant, then a traveller, next a buyer, and at last his name appeared on the door-plates and the invoices. Will, William, Mr. William, Mr. Brown, William Brown, Esq., are the processes of development through which his name has passed. But how comes all this? What is the secret of it? "Business talent," some one will reply. Quite true; but not all the truth. There are many who have business talent who do not prosper. The fact is that Mr. Brown acted upon the maxim in reference to taking care of "the pence." It has given him many and vigorous aids in his journey up the steep hill of pecuniary good fortune. A certain rich man was once asked the cause of his riches. His reply was an odd one. "I have obtained my money," said he, "by not allowing my clerks to dot their i's and cross their a's." Of course he meant that a system of economy, as inflexible as that indicated by this answer, was the grand means of his obtaining such large possessions.

It is, however, to the *spirit* rather than to the exact form of this adage, that we would ask the reader's attention. Take care of the small, and the great will take care of itself. This is applicable to everything. First, we may correctly apply it to that precious boon, *time*. Take care of the minutes, and the hours will take care of themselves. Take care of the days, and the years will take care of themselves. To make life, as a whole, full of wise action and noble achievement, we must act in the present, employ each hour as it comes. The men of public note, whose careers have been miracles of industry, are those who have looked well after time, and jealously guarded against its waste. Some people (generally idle people, by-the-bye) are perpetually complaining that they have "no time." You ask them to aid you in some business matter, but they have "no time." You advise them to read a certain book which is just out, but they have "no time." You want them to accompany you in some labour of love, but they have "no time." Indeed they talk so much about "no time," that the marvel is that they obtain enough of it in which to eat, drink, and sleep: but they always manage *that*.

The truth is that this excuse about "no time" is a thoroughly false one. Those that want to find time, invariably can. It is simply a question of inclination. Make a vigorous use of minutes when you are at work, and the result will be leisure. Spare hours, in which he can gratify his personal tastes and desires, are not wanting to the industrious man. And it is extraordinary, too, how much he will do in these said spare hours. Some of the most beneficent and some of the most illustrious achievements that the world has witnessed have been wrought out therein. The division of the Bible into chapters and verses, although by no means faultless, is of great convenience to its readers. How was it done? On horseback. Archbishop Langton filled up his vacant moments thus while riding from place to place. Madame de Genlis tells us that, when a companion of the Queen of France, it was her duty to be at table and wait for her mistress just fifteen minutes before dinner. These fifteen minutes were saved at every dinner, and a volume or two was the result. In respect of *health*, and the means of its attainment, the proverb before us is true. A sound mind in a sound body is the grand desideratum of humanity. The one is intimately allied to the other. Valuable, indeed, is physical robustness. The importance of it cannot be easily overrated.

"Ah! what avail the largest gifts of Heaven,
When drooping health and spirits go amiss?
How tasteless, then, whatever can be given!
Health is a vital principle of bliss."

"Oh, who can speak the joys of vigorous health?
 Unlogged the body, unobscured the mind:
 The morning rises gay, with pleasing stealth;
 The temperate evening falls serene and kind."

But what numbers there are who fail to secure health, for the simple reason that they ignore the plain, every-day conditions by which it may be obtained. They overlook "the pence," the small duties connected with the body. Perhaps they take insufficient exercise, never calling the various muscles and sinews into play by a long walk or a hard gallop. Or, peradventure, they breathe impure air, acting as if it were all as one whether the lungs are well or ill-fed. Or, may be, their diet is injudicious, intolerable bugdens being laid upon the digestive organs. Or it is possible that they are afflicted with a species of hydrophobia, afraid of water, using it only to those parts of the person which are exposed: thousands are guilty of thus inflicting injury on the delicate pores of the skin. Who can be surprised that the "pounds" of physical vigour are not theirs? How should they be when no "care" is taken of "the pence"?

Looking now at our adage from a *moral and spiritual* point of view, it may be paraphrased thus, *Take care of little deeds, and great ones will take care of themselves.* Most lives are made up of numberless small occurrences. Our experience commonly consists in the repetition of manifold trivialities. A conspicuous stage on which to go through the changeful acts of existence is given to the few and not to the many. In order, therefore, to accomplish anything virtuous and holy, we must make these common-place incidents the medium of developing right thought and right conduct. This done, life as a whole will, despite its flaws and shortcomings, form itself into one great and good deed. The elegant and durable carpet of the Kidderminster operative, the delicate and ornate lace of the Nottingham artisan, and the smooth, strong fabric of the Lancashire weaver, are manufactured—how? By the combination, one by one, of separate threads. Nor is it otherwise with the raiment of righteousness. The productions of the loom teach us the manner in which the garb of goodness is constructed. Longfellow's words are emphatically true—

"All common things, each day's events,
 That with the hour begin and end;
 Our pleasures and our discontents,
 Are rounds by which we may ascend."

In the history of most men severe trials now and then come which seem overwhelming. Like huge icebergs that float in portentous silence across the track of the ship whose keel ploughs the cold waters of northern seas, they threaten destruction. It appears impossible to bear them with fortitude. But it is not impossible. Many do endure them in a noble spirit. In what way? By bearing beforehand some lesser trials with patience. A multitude of dwarf tribulations has been successfully encountered, and thereby qualified them for victory over difficulties of colossal dimensions. As much may be said of temptations. On certain occasions they are unusually powerful. Strength to vanquish them, however, may be gained by reiterated resistance of minor inducements to evil.

As regards *usefulness*, we shall all do well to give heed to the principle of which we have been thinking. We are sometimes sadly prone to be impatient in doing good. Our foolish pride calls for a wider sphere and more imposing instrumentalities than it has pleased God to give us. The desire to "do some great thing" is not confined to Naaman the Syrian. We are not content to labour for the salvation of sinners unless, forsooth, we have a halo of renown about our heads. We want to do something brilliant and dazzling. But let us be sure of this, that we shall never achieve extensive usefulness until we have

first learnt to avail ourselves of each minor opportunity of philanthropy which presents itself. Cultivate faithfully the plot of ground already given you in the Lord's vineyard, and then he will commit to your keeping a larger space. "Come up hither," is a call addressed only to such as have efficiently occupied a lower position. "Because thou hast been faithful over a few things, I will make thee ruler over many things."

Therefore, dear reader, let you and me work earnestly for our Father's glory and our brother's welfare where we are, thankful that Heaven honours us with any means of usefulness at all. "He," says Dr. Johnson, "who waits to do a great deal at once, will never do any thing." Be it not so with us. Taking life as we find it, let us, by the Holy Spirit's help, make the best of it. Such a resolve conscientiously acted upon will ensure our own happiness and the well-being of others.

"I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know;
I would be treated as a child,
And guided where I go.

"So I ask thee for the daily strength,
To none that ask denied,
And a heart to mix with outward life
While keeping at thy side;
Content to fill a little space,
If thou be glorified."

ON SOME CONCEPTIONS OF HEAVEN.

No figure of rhetoric, employed to create in the mind a conception of heaven, is more frequently chosen than the similitude of a city with walls and gates. In the time of our Saviour, when men began to be taught of the New Jerusalem, and the narrow way that led to it, this was the most natural figure that could be used to embody its splendour in words; for the greatest work of that early day was the building of a city, that should be surrounded with firm and solid walls of defence to defy a captor, and of imposing appearance to impress with grandeur the mind of the traveller who approached.

Accordingly, the inspired writers of the New Testament called heaven the Holy City; and the fathers of the church, in discoursing upon it, employed the same striking metaphor. Thus it has come down even to this modern age, not only in the pages of the Word of God, where it remains ever glowing with peerless sublimity, but as the striking conception of the venerable past, whose poetry, as much as whose art, we cherish and admire. While the imagination, that spirit of restless wings, has seldom been content to tarry and look upon the same scene twice, however beautiful or entrancing, it seems to have returned again and again to behold the Celestial City, unable to attain, in the realm of its highest flight, a view of Heaven more unspeakably lovely to the eye and satisfying to the soul.

The complete figure appears to have included also a river, flowing at the end of the pilgrim's journey heavenward, forming a boundary between the

earth and the dominions of the city beyond. This is the river into whose cold waves all travellers must descend; and it is deep or shallow to each, according to his faith in Him whose throne and palace is on the other side, is wavering or firm. On this account, it has sometimes happened that many who have seen the city and yearned to enter in, have feared to cross the stream, though they should be welcome at the gates.

Bunyan, in the story of the Christian Pilgrim, relates, of the hero and his companion, that, before they reached the gates of heaven, they came to this river which they must pass through. "So I saw in my dream, that they went on together till they came in sight of the gate. Now I further saw, that betwixt them and the gate was a river; but there was no bridge to go over. The river was very deep. At the sight, therefore, of this river, the pilgrims were much stunned; but the men that went with them said, 'You must go through, or you cannot come at the gate.' After they crossed they met two angels, clothed in white apparel, that shone as silver, who were waiting for them; and, guided by these attendants, they walked onward toward the gate." The allegory continues: "Now, when they were come up to the gate, there was written over it, in letters of gold, 'Blessed are they that do his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city.'"

After they reached the gate, a messenger was sent to tell the king that they had come; and he commanded that they should be admitted. "Now, I saw in my dream, that these two men went in at the gate; and, lo! as they entered they were transfigured; and they had raiment put on that shone like gold. There were also that met them with harps and crowns, and gave them to them; the harps to praise withal, and the crowns in token of honour. Then I heard in my dream, that all the bells in the city rang again for joy, and that it was said unto them, 'Enter ye into the joy of our Lord.' I also heard the men themselves, that they sang with a loud voice, saying, 'Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.'"

"Now, just as the gates were opened to let in the men, I looked in after them, and; behold! the city shone like the sun; the streets also were paved with gold, and in them walked many men with crowns on their heads, palms in their hands, and golden harps. There were also of them that had wings, and they answered one another with holy intermission, saying, 'Holy, holy, holy, is the Lord.' And after that, they shut up the gates; which, when I had seen, I wished myself among them."

Let us now turn to Milton's conception: though it may not be more comforting than the description of the dreamer in prison, it is more gorgeous and complete. He portrays the gate, with its jewellery and gold, so clearly, that his words seem almost to flash forth shining rays.

"A kingly palace-gate,
With frontispiece of diamond and gold
Embellished; thick with sparkling orient gems
The portal shone, inimitable on earth,
By model, or by shading pencil drawn."

Nor does the poet leave out of his description the idea of the River:—

"Underneath a bright sea flowed
Of jasper, or of liquid pearl, whereon
Who after came from earth, sailing arriv'd,
Wafted by angels, or flew o'er the lake,
Wrapped in a chariot drawn by fiery steeds."

But Milton's varying fancy did not, in every instance, picture golden battlements and towers; in one place he has the verse:—

"The bounds
And crystal wall of Heaven."

The refulgent light that shines upon the city, and makes its glories greater by reflection, is brighter than the sun that dazzles from mid-heaven the eyes of men. And yet the poet, with a boldness as successful as it was hazardous, has ventured to declare that there is interchange of light and darkness in the heavenly realm. The angel Raphael, in the garden of Paradise, relates to Adam:—

"There is a cave
Within the mount of God, fast by his throne,
Where light and darkness, in perpetual round,
Lodge and dislodge by turns, which makes through heaven
Grateful vicissitude, like day and night;
Light issues forth, and at the other door
Obsequious darkness enters, till her hour
To veil the heaven: though darkness there might well
Seem twilight here."

But sublime as is the ideal of the venerated bard, we have a greater still; for he, with straining eye, gazed up at heaven; but there was another to whom the New Jerusalem came down. "I, John, saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." The City which St. John beheld was radiant with the glory of God; "her light was like unto a stone most precious,—even like the jasper stone, clear as crystal." It had a towering wall and twelve gates. The City was of pure gold, and was reflected in the light like transparent glass. Its fashion was square; and it was measured before his eyes with a golden reed. The foundations of the wall were garnished with precious stones; each massive gate was a single pearl! Into this city there shall nothing enter that defileth, or maketh a lie. A pure River of the Water of Life is there,—clear as crystal, and proceeding out of the throne of God. Greater than all, *Christ is there!*

Such a conception of heaven ravishes the soul. The Christian yearns to be within the sacred walls. He is almost impatient to hold a harp and wear a crown. While he looks upward, the vision is so enchanting that when he casts his eyes again upon the earth, his dwelling-place seems dismal, and his life dreary. The sun, in its meridian, shines with the fulness of splendour over his head; but the brightness is not bright enough; and he wishes that the sky might open before his gaze, and disclose the Golden City itself beyond. He would then have but a single other wish,—*to be there*,—afterward and for ever, he would be unspeakably satisfied. But awhile he waits here; and renews his courage daily, from the promise,—*"Blessed are they that do his commandments, that they might have right to the tree of life, and may enter in through the gates into the city."*

Reviews.

The Divine Treatment of Sin. By JAMES BALDWIN BROWN, B.A., Minister of Claylands Chapel, London. London: Jackson, Walford, and Hodder.

MR. BROWN rightly calls the subject with which he deals in this volume, "the problem of problems." It is one phase of the old, old mystery of the origin of evil, the awful question of the *wherefore* of sin. No thoughtful mind can have altogether escaped the pressure of the tremendous difficulty, and although we may be hopeless of a solution of it which reason can accept as complete, and feel that when all has been thought and said the mystery remains to claim and try our faith, we cannot but welcome heartily any earnest and reverent attempt to fling a ray of light upon a subject which so nearly affects our life, and hope, and destiny, as well as our conceptions of, and feelings towards, the great and blessed God. Such an attempt Mr. Brown has made here. He would be the last to expect us to approve or agree with all he has said upon so vast and profound a theme; but we can, with scarce any reservation, commend the spirit in which he has dealt with it. Honesty combined with caution, fearlessness held in check by reverence, such seems to us to be the temper of the book; surely the right temper in which to treat of these high matters. The aim of the writer is a noble and a holy one,—to "justify the ways of God to man." And in the attainment of this practical object he has, we think, completely succeeded, although he has, of course, left the original abstract difficulty in great measure unremoved. Nothing could be more emphatic and conclusive than his repudiation and exposure of the blasphemous thought which would ascribe the origin of sin to God; while yet he boldly accepts and announces the conclusion, from which it seems to us impossible to escape, that the fall was foreseen, provided for, in a sense intended, by God when he created man; and that the law of inheritance, by which sin is handed

down from father to son, is the work of God himself. "It is not that God made a sinful nature, and ordained that man should inherit it; but man having made a nature sinful, God ordains that it shall perpetuate itself after its likeness in each generation, and takes upon himself the burden of this natural corruption and misery of the world."

Mr. Brown holds, and rightly, as we cannot but believe, that redemption is the key to this mystery of the permission and perpetuation of sin in the world. "What shall we say, then? Is it that God made a being whose first step—which, though God did not tell him to take it, nay, warned him against taking it, God knew that he would take—was his ruin; a race, a world, broken from their very birth? Or is it that the fall, if viewed by itself, and apart from redemption, would be an unmeaning and incomprehensible abortion of a divine idea; and that the God who made man, in the very act of making him, took upon himself the burden and responsibility of a Redeemer—and thus made him, not that he might sin, but that sinning he might be saved?" Here, we are persuaded, the true explanation of the mystery, so far as explanation is possible, is indicated. It is the only explanation which does not ignore some of the facts of the case, or evade some of the conclusions to which those facts inevitably lead. Redemption is no mere accident or afterthought, but part of the eternal purpose and plan of God, anticipated and provided for in the very act of creation itself. But we have no intention of reproducing here Mr. Brown's course of thought and argument, but only of indicating our general agreement with it, and commending it to the thoughtful study of our readers.

It is mainly in the first four sermons that Mr. Brown deals with this difficult part of his subject; the six remaining discourses are more within the ordinary range of pulpit address, though standing in close relation to the general theme. We have read with especial interest the two sermons entitled "The

Penitent's Creed" and "The Penitent's Gospel;" and have been greatly struck with the earnestness, eloquence, and power which distinguish the whole series. It may occur to some to doubt whether such themes as are handled in the earlier sermons are altogether adapted for discussion in the pulpit. We cannot profess to share the doubt. Where a preacher knows the spirits he has to deal with, and believes that questions and perplexities about these deep mysteries are stirring within them, he does well, we think, to shew his sympathy with his hearers in their difficulties, and to do what in him lies to meet them; not to insist upon it how nearly it concerns us all to know as much as we can of the purpose of God in our creation and redemption. We have not read the book on the outlook for heresies or defects; but we could have desired a little less vagueness of statement on some points. In some places, for example, Mr. Brown speaks as though he recognised the distinction between justification and sanctification; in others, in the urgency of his protest against their practical separation, he seems to confound them together. Mr. Brown cannot be more earnest than we in insisting on the inseparableness of these two great parts of salvation; but we do hold it important, as a matter not merely of theoretic orthodoxy, but of practical life, to maintain their distinctness and order in the plan of God and the experience of man. Something of the same objection might be brought against some of the preacher's modes of setting forth the great doctrine of the atonement, although that glorious fact is proclaimed with refreshing clearness in other parts of the volume. We could have wished, too, that the tone and attitude of the preacher were less frequently that of antagonism to the views and teachings of other men, as devout in their spirit, and as simple in their desire to understand and unfold God's Word, as he himself can be. He has had provocation enough to the adoption of this tone, we know; but we regret that he should have fallen into it. Especially we deem it unfortunate that phrases and allusions should have been introduced into the last sermon, "preached," as the author tells us, "to a very large audience of the

poorest of the poor," which would tend rather to widen than to reconcile the estrangement of that class from the professors and ordinances of religion. And though we are not conscious of any personal leanings to High Calvinism, we are hardly inclined, as Mr. Brown appears to be, to regard those who profess that creed as guilty of "the sin that hath never forgiveness." It is possible, we submit with all friendliness, to be intolerant in the cause of tolerance, and even to dogmatise against dogmatism.

But though bound in honesty to mention these exceptions to our general approval of this volume, we again heartily commend it to the study of our readers. And we say, read it through, and judge it as a whole. It is an easy, but hardly a fair, way of dealing with a book to detach passages from their connection and found on them a charge of heresy. We do not, as we have said, agree with all Mr. Brown's views, nor approve all his modes of stating them, but we are convinced that he holds, with us, the grand essential verities of the Gospel, and are thankful to him for the earnest enforcement he has given of those verities here, as well as for the help he affords for the study of, and submission to, the dark mysteries which hang evermore upon the horizon of our faith and life.

The Rise and Progress of Religious Life in England. By SAMUEL ROWLES PATTISON. London: Jackson, Walford, and Hodder.

THIS book has been long desiderated, and will, accordingly, be warmly welcomed by a large class of readers. We have now, for the first time, a connected account of the planting and spread of Christianity in England, through all its ramifications, and independent of the organisations through which its exhibition to the world has always been modified, if not marred. This is but one of the many merits of this timely volume. The author has brought to his task so much judicial impartiality and extensive acquaintance with the literature of his subject, combined with such catholicity of spirit, as to render him one of the safest of guides, and stamp his work as one of a

permanent and standard character. Add to this that he is a devout adherent to the "evangelical aspect of the Gospel," and our readers will at once understand that this volume is one of no ordinary value.

Its opening chapters record the first missionary enterprises in Britain, their difficulties and conquests. Then follow, in historical succession, the British, Anglo-Saxon, and Roman churches—the Wycliffites and the Lollards. The firm hold which the Gospel had, at this period, obtained, is thus stated:—

"Husbandmen, farmers, carpenters, wheelwrights, millers, turners, shoemakers, glovers, mercers, serving-men, painters, weavers, shearers, cutlers, skimmers, glaziers—all figure in the Gospel muster-roll of the Ecclesiastical Courts. The Word was received everywhere, and by all classes, with gladness." (P. 90.)

Passing on to the reign of Elizabeth, we would direct attention to the following accurate and discriminating statement of the rise of the present ecclesiastical divisions:—

"The rise of the great religious parties which still prevail in this country may be traced back to the commencement of the reign of Queen Elizabeth. First, the Ritualistic, or High Church section; secondly, the Evangelical, or Low Church;—the latter again divided into, first, those who accept the order and discipline enjoined by the State; secondly, those who, not denying the right of the State to ordain, yet object to its enactments, agitate for a change, and become Nonconformists. The last again subdivided into, first, such as desire the State to conform to their views; and, secondly, those who deny the right of the State to interfere with religion." (P. 172.)

Mr. Pattison then proceeds to show—the importance of which cannot be over-estimated, and which, so far as we know, has never received before such a distinct enunciation—that whatever the principles which lie at the foundation of our several sects, religion has been independent of them all. "Religion," he says, "in this country cannot shew exclusive descent through any of the great ecclesiastical parties." The cordial adoption of this truth would do far more than all Evangelical Alliances to heal the divisions that now rend the church, and make her weak and impotent before the world; for it would humble our pride of isolation, and infuse into us more tolerance towards those who differ from us in their theological creeds.

The following extract concerns our own denomination, and vindicates, once more, our claim to the honour of being the first champions of religious liberty:—

"From these separatists (the Brownists or Independents) a third off-shoot soon sprung—namely, those who acknowledged the right of the State to control matters of external behaviour, but denied its duty to patronise or interfere with personal religious opinion. The first assertors of this view were Baptists. So notorious was this, that the term Anabaptist was used reproachfully to designate the deniers of State authority in matters of religion, irrespective of their sentiments respecting the rite of baptism itself." (P. 177.)

With this explanation, we need not be ashamed of the title "Anabaptist."

One more extract on the organisation of Nonconformist churches may be acceptable:—

"Dissent now [at the end of the 17th century] took the specific form in which it has subsequently appeared, so far as separation in worship is concerned. Some of the ministers who held livings during the Commonwealth, formed churches within their parishes, composed of persons whom they accredited as godly. They next proceeded further, and constituted those whom they considered to be worthy communicants, though residing in several parishes, into one church, for the sake of convenience. This practice excited the anger of such as held the communion, and other church rites, to be the common property of the parishioners. . . . The policy of the Establishment clearly required the adoption of the latter practice; the constitution of nonconforming associations equally necessitated the former; and thus the breach between the two was widened and rendered impassable by a total difference in discipline." (P. 252.)

Every page invites an extract; but this were to re-write the volume. We have, however, cited enough to stimulate our readers to procure and read it for themselves. It is a most valuable compend of church principles; but these are so ably illustrated by biographical notices that they are robed in living garments of beauty. Nowhere, in so small a compass, can such stores of information, especially affecting ourselves, be found. We trust, therefore, that Mr. Pattison's book may soon obtain a place in all Nonconformist libraries. And in dismissing it from our notice, we beg to recommend it to all our church members who wish to be able to give a reason for their professed ecclesiastical beliefs, and specially to the young of our Noncon.

formist families; for if they will but give to it an attentive perusal, they will learn that our dissent from the Establishment is not a mere matter of opinion, but of principle, which our forefathers—and noble ancestors they were—did not hesitate to uphold, even at the cost of banishment and death.

A Manual of Bible Truth, with Questions for Catechetical Instruction.
By SAMUEL GREEN. London:
Elliot Stock.

OUR friend Mr. Green has worthily employed his leisure in writing this useful book. Its design is chiefly to supplement the elementary instruction given in Sunday schools, and to carry on that instruction beyond the point

ordinarily attained by our Sunday scholars. It is admirably adapted to do this, and will be a valuable help to persons who have the charge of adult classes for the purpose of Biblical instruction. The range of subjects is wide and complete, involving instruction on all that is of importance both in doctrine and in practice. All the statements are short and clear, being also singularly free from technicalities. The questions appended to the bottom of each page are simple and exhaustive, and the Scriptural illustrations of each statement are apposite. As a manual for village preachers and lay evangelists the book will be useful, as well as for the chief purpose it has in view. We bespeak for this effort a wide acceptance.

Christian Cabinet.

OUR PRAYER-MEETINGS.

IN the few observations it is my purpose to offer on the subject of our prayer-meetings, I would disavow any spirit of censoriousness. As a brother among brethren I would speak. Whatever may be the opinions of others, I hold that no church can hope to be in a healthy condition, or to enjoy great prosperity, unless it has its social gathering for the purpose of imploring the blessing of Heaven upon its various labours. While it is, of course, of paramount importance that each member should maintain the habit of personal and private prayer in that secrecy which admits of no other ear and no other eye than God's, and while nothing can compensate for the loss of such individual fellowship and devoutness, the assembling of the church for prayer is not more apostolic in its practice than it is essential as a condition of vigorous life. The more a man prays for himself, the more will he feel his need for the prayers of others, and the more will he pray for them. Never were the individual and the social more admirably balanced than in the apostle Paul. Neither was sunk in the other. He sought the help which the prayers of his converts could give him, "Brethren,

pray for us." But with a divine unselfishness, he said, "I make mention of you always in my prayers." This reciprocal help prayer-meetings are designed and fitted to minister; and numberless are the instances in which, through the simple yet fervent petitions of some brother in Christ, hearts have been lightened of their burdens, despair itself has been banished, and those who were ready to faint in the way have been strengthened to continue their heavenward course. The degree to which the spirit of social prayer animates a church will be the degree in which it is ready for every good word and work; and, in spite of sundry seeming exceptions to the rule, we have no doubt of the rule that the pulse of the church is to be found in its prayer-meetings.

Tried by this standard, can the health of many of our churches be said to be in a satisfactory condition? Are there not distressing symptoms of spiritual syncope? Is there not a languid and intermittent beat about the heart? Are there not many prayer-meetings that remain not only in actual numbers, but in identical constituents, the same from month to month, not to say from year to year? Is it not often possible

to photograph in your mind's eye the precise picture of the meeting before you go, with the exact position each person will occupy in the room; and does it not amount, at times, to a certainty, that no fresh voice will be heard leading the devotions of the people? Is there any proportion observable between the increase of professors and the increase of the men who pray? We fear that the answer will, in the great preponderance of instances, be little creditable to the state of our churches in this regard. It has been complained that our prayer-meetings are dull and unattractive, not to say absolutely repulsive, by their unexciting monotony. But this charge often confounds the effect and the cause together. For it is quite as true that the dullness results from the absence of numbers, as that it occasions it. There is a mysterious spiritual mesmerism in multitude, which, of itself, often puts the hearts of the people in a better attitude and tone for the reception of a blessing. It not unfrequently happens that the joy which many experience in a service has been largely contributed by themselves. Their very presence there has helped to swell the number, and to develope that excitement which, according to a divine arrangement, man receives from the countenance of his fellow-men. The alleged dullness of prayer-meetings, and one might say of most other meetings, is, at least, as much owing to those who are not there as to those who are. And especially is this the case when, among those who are absent, are to be found men who are capable, and that in a high degree, of praying to edification. It is not without due consideration, and some endeavours to secure an adequate induction of facts, that I venture on the statement that a vast amount of the cultured intelligence of our churches is unrepresented in our meetings for social prayer. We are thankful to God for the number of the thoughtful and the educated that may be found there, and also for the still larger number of those whom Providence has deprived of the advantages of early training which others possess. But I fear that the churches are few indeed which have not to lament over the dumbness of many who are most competent to speak to God for their brethren, and to speak to their brethren of God.

It is alleged that this refusal to pray in public arises from a nervous fear of our fellow-men. This, in many cases, is doubtless an honest, if not a sufficient reason. But can it apply to such as have powers of conversation without limit—as in the council-chamber and in the political meeting can deliver themselves with unembarrassed freedom, and with a force and pertinence that command the attention and the admiration of all? Shall they only fear the face of their brethren when they have to pray for them, and not fear it when they have to instruct and persuade them? This, the avoidance of the prayer-meetings on the part of some of our members who are pre-eminently qualified by gifts and cultivation for taking their part in its services, is an evil which, I fear, sometimes points to a deeper evil still—to the decay of personal piety, to the abandonment or perfunctory performance of private prayer, and to a fear lest their active participation in social worship should commit them to the profession of a lofty godliness which they have no desire to maintain. Brethren, we trust that the time is not far distant when this state of things amongst us will cease, and when all who name the name of Jesus will feel that their brethren have a claim upon themselves and whatever spiritual help they can render by means of their prayers. We shall then hear of dullness for the last time. Fresh voices uttering fresh thoughts and fresh aspirations will relieve the monotony which has so long reigned. The young will be heard pouring out in the fervour of a new life their joy that they have found the Lord; the middle-aged will be there, burdened with the cares of this world and harassed with its temptations, and crying mightily for help and deliverance; and the aged will be there, rich with the varying experience of a long life, testifying withal that the God whom they have trusted and served has never forsaken them; there too, the rich and poor, the learned and the unlearned, will meet together, and feel that, at the footstool of divine mercy, as around the throne in heaven, there is no distinction. If any should deem this a picture drawn in fancy colours, and incapable of realisation, it shows to what an extent we have sunk below the true ideal of a

Christian church. So far from the picture being exaggerated, it has been seen in actual life during the prevalence of those tides of revival which have at different times visited our land.

There is, it must be confessed, an egregious contradiction between the doctrines we profess and the general aspect of our prayer-meetings. Our churches profess to be composed of redeemed souls—they profess to have consecrated themselves unreservedly to the service of their Lord—they profess to seek the salvation of such as are yet perishing—they profess that this salvation is utterly beyond their power—they profess that it is in the hands of the Holy Spirit—they profess that the Holy Spirit is promised in answer to prayer—they profess that the world is dying of a thirst which must be quenched now by the grace of God or remain quenched for ever, and that the clouds of blessing are suspended over their heads laden with the heavenly rain, needing only the piercing touch which prayer can give them to discharge themselves upon the earth; and yet that prayer is withheld, and the panting ones are suffered to perish! What shall we say, brethren, of such as profess to be in possession of a power to rend the heavens, and will not use it? What can we say, but that, for the sake of ordinary consistency, we must either abandon our doctrines or mend our practice? Let us be assured of this, that prayer and Pentecost had no casual connexion with each other. The spiritual mechanism which opened the windows of heaven was in the upper room at Jerusalem. It was the prayer, not of one, but of many,—not offered once, but with importunate perseverance and repetition. And while it is true we may not now expect the outward signs and wonders which then accompanied and authenticated the baptism of the Holy Spirit, we may with certainty expect that which is better still—because eternal and enduring—the quickening of the spiritually dead, the reviving of such as droop, and that peace of God which passeth all understanding—the peace which, ruling first in the individual heart, preserves the whole church from unseemly barrenness, bitterness, and conflict. The day which shall witness our churches on their knees in resolute

supplication, will inaugurate a new and blessed era in our land. May its brightness be even now on the point of dawn!—*Rev. Enoch Mellor.*

"RAP HIM AGAIN, SHARPLY!"

It was near sunset when I found myself at no great distance from a cottage which had attached to it a piece of waste ground, partly surrounded with a fence of high boards. While looking up at the many-coloured clouds, in the direction where the sun was declining in the sky, my attention was arrested by the sound of repeated blows, which appeared to be struck on a soft substance. Blow followed blow in such a regular manner, that they reminded me of men thrashing in a barn with a couple of flails, only the sound was much duller than that made by thrashers.

All at once the blows ceased, and then I heard a man cry out, "Rap him again, sharply, for he has a deal of dust in him yet." The moment I came to the end of the high fence, I saw a large carpet, stretched on a rope, between two poles, and two men beating it with all their might. The mystery was now made plain, and I no longer wondered at the words, "Rap him again, sharply, for he has a deal of dust in him yet!"

Now the thought may be considered a little fanciful, but it did occur to me that most of us have required, in our time, as hearty a drubbing as the carpet had received. "Yes," said I, "we all need to be tried, and chastised, and humbled, for we are proud, and selfish, and worldly-minded; we think much of earth, and little of heaven; much of ourselves, and little of our heavenly Father; and beating is not more necessary to a dusty carpet, than trial is to those whose hearts are cleaving to the dust."

Now, considering the matter in this light, the wonder is, not that we are beaten, but that we are not always being beaten,—not that we should have affliction, but that we should ever be free from affliction,—for we bring it upon ourselves by our transgressions.

"No earthly power can ward the coming blow. Sorrow and sin through life together go."

Truly, we have all been dealt with very tenderly. What mercy is mingled with the seeming severity of the words

of the Holy One, when speaking of his people, "If they break my statutes, and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from them, nor suffer my faithfulness to fail" (Psalm lxxxix. 31-33.)

As I returned from my pleasant walk, at the very moment that I repassed the cottage and the high fence, the same voice which I had heard before, cried out, "There, let us take him down now, for he looks all the better for his beating!"

"Well," thought I, "the beaten carpet was not at all likely to be forgotten by me before, but now it is pretty sure to be retained in my memory. That it looks the better for being beaten, I have no doubt at all. My evening walk has not been in vain, for I have at least obtained a subject for reflection."

If we all more steadily believed that the rod is meant to purify us, or, in other words, to get dust out of us, we then might sit more quietly under the merciful corrections of our heavenly Father. How does this apply to you, my readers? Have you been beaten, and are you the better for it? Have any of you been visited with trouble, and can you say, "Before I was afflicted, I went astray; but now I have kept thy word. . . . It is good for me that I have been afflicted; that I might learn thy statutes"? (Ps. cxix. 67-71.)

"Look up! look up! when troubles frown,
That God may send a blessing down."

Hardly do I think that any of us reflect sufficiently on the value of our daily cares, which are perhaps, after all, as necessary as our daily bread. When they draw us to our heavenly Father, we have indeed reason to be thankful for them. Sweet it is in the day of calamity and the hour of trial, to be able to cast all our care on Him who careth for us.

"Sweet, in the confidence of faith,
To trust his firm decrees;
Sweet, to be passive in his hands,
And know no will but his."

Oh, the buffetings and beatings through which many of God's people have passed! Look over a small part of the "bill of fare," if I may so call it, of St. Paul's afflictions: "Of the Jews, five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been on the deep: in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Yet all these were blessed to him!

You must think over this subject, and see if you cannot turn it to more advantage than I have done. The words of Holy Writ are very encouraging: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Heb. xii. 5, 6.) And again: "No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Heb. xii. 12.)

This little adventure of the beaten carpet often occurs to my remembrance, and especially so when any expected evil is overruled for good, or when my heart is humbled by any passing trouble. Again and again do the words appear to sound in my ears, at one time producing a smile, and at another an emotion of a much deeper kind: "*Rap him again, sharply, for he has a deal of dust in him yet;*" and, "*There, let us take him down now, for he looks all the better for his beating.*"

Christian Activity.

THE BAPTISTS IN DENMARK.

CHRISTIANITY was introduced into Denmark as early as the ninth century, by Ansgar, a Westphalian monk. During his first visit he encountered much opposition, and was so discouraged by the small success of his mission that he soon retired from the field. On his return to Germany he was created Archbishop of Hamburg and the north of Europe. Clothed with his new authority, he visited the scene of his missionary labours, and found that many of the obstacles which existed at the time of his former visit had been removed. Many Danish merchants, having embraced Christianity in Hamburg, openly professed it on their return home. Several churches were planted; and though for a short season the disciples of the new faith had to endure sore persecution, yet brighter days again dawned; and Ansgar lived to see the mainland of Denmark covered with Christian doctrine.

By the twelfth century the Gospel had so leavened the population of Denmark that Adam, of Bremen, mentions it as an illustration of its subduing power. "Look," he says, "at that ferocious nation, the Danes. For a long time they have now been accustomed to sing the praises of God."

The Reformation of the sixteenth century soon reached Denmark. In 1515 the first attempt was made to present the Danes with the Word of God in their own tongue. From that time Lutheranism continued to spread, until it became universally prevalent; and, although some years ago the name was abandoned, it exists as the national religion at the present day.

Modern Christian missions may be said to have commenced in Denmark. From that land the Gospel sounded out to India, to Greenland, and to the West Indies. As Baptists, we are placed under unspeakable obligations to the Danish government for its conduct at the time of the formation of the Baptist Missionary Society. When no British vessel could be found to convey Carey and Thomas to India, and when they were denied a settlement on British

territory on their arrival out, a Danish captain received them on board his ship, and a Danish governor gave them, at Serampore, the protection of his country's flag.

About fifty years ago, when Rationalism had culminated to its highest point in Germany, Denmark also felt its baneful influence. Spiritual life became almost extinct. Darkness covered the land, and gross darkness the people. But God had mercy on his church, and raised up an old journeyman shoemaker, in a remote corner of the country, to re-kindle the expiring fire. The revival soon spread over the entire kingdom. In an especial manner was its power felt in the rural districts; so that hundreds of peasants assembled in various villages to pray, and to read and expound the Scriptures for mutual edification. Many of them travelled to and fro as evangelists, proclaiming the truth for the conversion of others. They recognised the doctrine of justification through faith; but were ignorant of the nature of the church of Christ, and still maintained their connection with the State religion.

These persons, who were called by some the "New Sect," soon became obnoxious to the authorities, who endeavoured, by imprisonments, fines, and persecutions of various kinds, to arrest the movement. Discovering, at length, that these methods were unavailing, they gradually ceased their opposition, and the people held their services without interruption.

Much of the beneficial influence of this awakening was destroyed by a clergyman called Grundtvig, who officiated in Copenhagen. This man began to teach that the Apostles' Creed was older than the New Testament; that it was exclusively the Word of God and the foundation on which the church was built; that it was the only rule of faith, and ought, as a baptismal covenant, to constitute the sole ground of admission into the Christian church. The Bible was declared to be of little use, except as increasing the information of its readers; and to be a book chiefly for the clergy. Faith, it was affirmed,

could only result from hearing the truth preached, or the Apostles' Creed read by ordained priests. These errors rapidly spread among all those who had been heretofore distinguished for their piety and zeal; and so Satan sowed his tares in the field of God.

In the summer of 1839 the Rev. J. G. Oncken, of Hamburg, sent the Rev. J. Köbner to seek out these Danes, and to endeavour to teach them more scriptural notions of doctrine and practice. Mr. Köbner succeeded in forming a friendly acquaintance with many of them; held several meetings, that were numerously attended; and had frequent discussions on matters pertaining to the kingdom of Christ. His views of baptism met with the most determined opposition. One evening he was disputing with one of their teachers, a man of considerable ability, but who had not learnt to conquer his temper, and who was, therefore, much enraged. In his warmth he said to Mr. Köbner, "You had better go to Münster, of Copenhagen. You will find in him and his disciples people of your own stamp." Mr. Köbner regarded this as an intimation from God, and resolved to act upon it. He altered his route; proceeded at once to Copenhagen, which he had not intended visiting, and inquired for Mr. Münster, whom he soon found. From intercourse with him, Mr. Köbner ascertained that he and a small band of believers had tested the doctrines of Grundtvig by the Word of God; and had rejected them; and that they had also come to the conclusion that the baptism of children was unknown in apostolic times, and that immersion was the scriptural mode of administering the ordinance. They considered, however, that those who had been sprinkled in infancy should be regarded as baptized. They knew of no other Christians besides themselves who had rejected infant baptism, and were rejoiced to hear of the existence, the opinions, and the progress of the Baptists. Having instructed them in the Divine will, Mr. Köbner returned to Hamburg.

The seed thus sown speedily took root, and, springing up, brought forth fruit. Shortly after his return, Mr. Köbner received a letter from some of his Danish friends, expressing their desire to be baptized. Brother Oncken

and himself immediately set out for Copenhagen; and on the 27th of October, 1839, Peter C. Münster and ten others were immersed on a profession of their faith in the Lord Jesus. During the three following days various services were held with the newly-baptized, the first Baptist church in Denmark was formed, and Mr. Münster was chosen to be its superintendent. After having spent a season of delightful communion with their Danish brethren, Messrs. Oncken and Köbner returned to Hamburg with great joy. The report of their proceedings in Copenhagen was soon circulated through the entire country, and all parties in the Established Church united in condemning them. The chief clergy sent letters to different parts of the kingdom, warning pastors and their flocks against the propagators of the "new heresy," and representing them as successors of the Münster Anabaptists. Vile songs were written concerning them, and sung by mobs around their dwellings. Newspaper and magazine writers held them up as ignorant fanatics. Ecclesiastical authorities urged the State to prosecute them as disloyal subjects. The most orthodox and pious portion of the Lutheran church were their bitterest enemies. The fact that persons who had no ecclesiastical license presumed to administer the rite of baptism, and that persons, calling themselves Christians, protested against the interference of the State in religious matters, was, to many devout men, significant of nothing but revolting blasphemy.

A few weeks after the formation of the Copenhagen church, Mr. Münster and his friends were summoned before the magistrates. Twice they were examined, and solemnly warned to return to the National Church. The manner in which they conducted themselves when under examination, secured for them the esteem of their judges, who transferred their case to the Department of State for decision. After a delay of some months, a decree was issued, in April, 1840, commanding them to discontinue their meetings, to abstain from administering the Lord's Supper, and from practising re-baptism. The police were enjoined to keep a watchful eye upon them, and to punish every violation of the decree. A law like this could not, of course,

be obeyed. The meetings were held as before, numbers continued to attend them, and several sought baptism and were added to the church.

At the time of Mr. Köbner's first visit to Denmark, in 1839, he spent a few days in Langeland, an island in the Great Belt of the Baltic. Soon after, there was a great inquiry concerning the subject of baptism. The pious clergy and the followers of Grundtvig denounced Mr. Köbner as an artful deceiver and a wolf in sheep's clothing, and the baptism he taught as a sin and blasphemy against the Holy Ghost. But in spite of all opposition, here also the truth prevailed. On the 10th of September, 1840, Messrs. Oncken and Köbner left Hamburg for Langeland; and during that visit eight persons were baptized, and formed into a church. The police were soon on their track. One Rasmus Jørgensen, whose guests they were, was fined five dollars and costs for showing them hospitality, or, as the law styled it, for harbouring Anabaptists; and a proclamation was sent to the district magistrate, and by him addressed to his deputies and the people at large, particularly to the inhabitants near the coast and the owners of boats, offering a reward of twenty dollars for their apprehension, or for discovering their place of residence.

Still this new doctrine grew. In the winter of 1839, one Jensen, a member of the Baptist church in Copenhagen, and a tailor by trade, went to work at Aalborg, in Jutland. He soon found pious persons there, and at once inquired if they had considered the subject of baptism. They began to read the New Testament, and examine the command of the Lord and the practice of the apostles. Some were convinced of their past neglect, and resolved to walk in the way of obedience. Mr. Münster, of Copenhagen, at their request, visited them; and on the evening of the 1st of October, 1840, baptized six of them in the Bay of Lillimford. These, with Jensen and a sister from Copenhagen, were formed into a church, and a sergeant in the 3rd Regiment of Jutland Infantry was chosen as their superintendent. This brother was afterwards fined two dollars for being Mr. Münster's host during his stay at Aalborg.

Meanwhile the church in Copenhagen

continued to prosper. In spite of the decree by which they had been outlawed, and the many dangers that encompassed the journey, Messrs. Oncken and Köbner visited that city again, in 1840. They baptized ten persons, communed with the brethren touching their welfare, and ordained Mr. Münster pastor of the church. About this time, Adolph Münster, brother of Peter, who was a student of theology, renounced all prospects of preferment in the national church, was baptized at Hamburg, and united with his brother's flock in Copenhagen.

Persecution now began in earnest. Peter Münster was thrown into prison. An extract from one of his letters, addressed from prison to his brother Adolph, will show how he bore his incarceration, and to what extent Baptist sentiments had by this time taken root in Denmark. "My brother," he writes, "we have planted in the garden of Denmark a glorious tree! The tree is good, and the fruit is wholesome, though somewhat bitter, and the owner of the garden will not taste it. One branch they have already lopped off, and may, perhaps, deprive it of others; yes, they will probably cut down the tree to its roots. But as the root of Jesse put forth a branch, that has become a tree in which we, like birds, now securely build our nest, so the tree, the Baptist church, whose roots extend through Denmark, from the Sound to the German Ocean, yes, and to the islands of the sea, will, by the strong arm of the Lord, put forth new branches, till the hewers become weary of their labour." In a few months Adolph Münster was also a "prisoner of Jesus Christ."

In 1841, Mr. Oncken came to England to make known to the Baptists of this country the condition of their persecuted brethren, and to seek testimonies expressive of their recognition of the Danish churches and their unity and sympathy with them. His stirring appeals elicited everywhere a most hearty response. Liberal contributions were raised to assist the Münsters and their co-sufferers in resisting their adversaries, and in carrying forward the work of God. A deputation also, consisting of the Rev. J. E. Giles and the Rev. H. Dawson, was sent over to Denmark for the purpose of presenting memorials to

the king from the Christians of this country, praying for the liberation of the prisoners and the relaxation of the Danish laws. In addition to the petitions presented from various Baptist Associations, institutions, and churches, they had a memorial signed by four hundred ministers of all denominations; and the mayors of London, Manchester, Liverpool, and other large towns, attached their seals to documents expressive of sympathy, and soliciting religious freedom. Lord Palmerston aided the cause by a despatch to the Danish Government. Elizabeth Fry and Joseph John Gurney, who were at the time in Copenhagen, lent the deputation their powerful aid. Messrs. Giles and Dowson had an interview with the king, with the Bishop of Sealand, and with several influential men in authority; but the clergy violently opposed their efforts, and, no doubt, prevented the Government from doing what otherwise it would have been induced to perform. Some toleration was promised; a little relaxation was for the moment granted; but immediately after the departure of the deputation, the persecution broke out anew. Heavy penalties were inflicted on those who neglected to have their children sprinkled by the Lutheran clergy. Here is an illustration. Rasmus Jørgensen, a farmer, and pastor of the church in Langeland, who had been previously fined for acting as host to Messrs. Oncken and Köhner, was sentenced to pay, for refusing to have his child christened, ten dollars a week for the first month, twenty for the second, forty for the third, eighty for the fourth, and so on till his property should be all exhausted; and then, if he still refused, he was to be imprisoned, and ultimately banished the kingdom for life. The Mönsters and their fellow-prisoners were offered their liberty if they would engage to keep quiet; this they could not promise. At length, on the 23rd of November, 1841, the Supreme Court pronounced its sentence, and adjudged them to pay a heavy fine, all the costs of the prosecution, and the prison expenses. Their property was sold to defray the penalties, and they were set free. They had an audience of the king, who assured them of his personal esteem and goodwill, but threatened them with fresh imprisonment if they continued to baptize. Even with this

threat before them, they dared not cease from their work. They commenced to preach and baptize; and, receiving support from England and America, were enabled to prosecute their mission more vigorously than ever. The magistrates persisted in regarding them as the successors of the Munster Anabaptists; and continued to condemn, imprison, fine, and distrain them.

The story of our brethren's sufferings and noble deeds reached America; and in August, 1842, a deputation from the Baptists of that country visited Denmark on their behalf. The king was absent from Copenhagen at the time, so that they had no interview with him; but they saw many persons of high station, both ecclesiastics and civilians, and through them endeavoured to influence the Government. Popular feeling was now beginning to manifest itself in favour of the persecuted. In December, 1842, the king put forth a "Law of Amnesty," as it was termed, in which he declared that, as the Baptists held doctrines differing from the Augsburg Confession, they could not be allowed the free exercise of their religious rites in Denmark. Permission was, however, granted them to establish a church in Fredericia, where, under certain restrictions, they might preach, baptize, and administer the Lord's Supper. In other parts of the country they were also allowed to assemble privately for worship. This "law of amnesty" was practically of no advantage. The brethren could not comply with its restrictions; and, consequently, they were imprisoned, fined, distrained, as before. Still, amid all these conflicts and trials, the truth extended its influence, and the number of its followers increased mightily.

* But now a darker cloud than persecution descended on the Danish churches. In the year 1845, the heresy of "sinless perfection" was introduced into the church in Copenhagen, and split it asunder. Gradually it spread itself through nearly all the churches in the kingdom: like a wild beast out of the forest it trampled down and desolated the garden of the Lord. Both the Mönsters were infected with this heresy, and notwithstanding all their sufferings and labours for years, the American Missionary Society, whose agents they had become, felt it necessary, for

the truth's sake and the sake of the churches in Denmark, to dismiss them. A few years later Mormonism entered, and committed fearful havoc. Its apostles, with an energy and endurance worthy of a better cause, visited the most remote parts of the land, and suffered many hardships; and, in too many instances, ensnared the people.

In 1848, Mr. Andreas Peter Förster, a native of Denmark, who had been residing in London, and was a member of one of the Baptist churches there, was sent out to Copenhagen, under the auspices of the Strict Baptist Convention. He found the church in Copenhagen, and, indeed, all the other churches in the country, in a sad state. What the devil had failed to accomplish through persecution, he had wrought through false doctrine. Mr. Förster immediately began to rebuild the waste places. From that time to this he has continued patiently to labour.

Religious freedom was a gainer by the great political changes which occurred on the Continent during the years 1848 and 1849. The effect of these changes was felt in Denmark. A law was passed by which the people were at liberty to form themselves into communities to worship God; no one was required to pay personal contributions to support any other form of religious worship than his own; and no one was to be deprived, on account of his confession of faith, of his full civil and religious rights. In April, 1851, a further instalment of liberty was granted. It was enacted that Dissenters might be married before the civil authorities; and that parents were not compelled to have their children baptized or confirmed, nor to have them instructed in the public schools. At the present time religious freedom is enjoyed in its fullest extent. The clergy of the Established Church occasionally show their opposition to our sentiments, and encourage persons to misrepresent them. A few years ago, a peasant girl, in the parish of Tors, in Northern Jutland, stood up to admonish the people to repentance. At the instigation of several clergymen she began to preach against the Baptists. For this she was praised and amply rewarded. She was conveyed from place to place that she might benefit the population generally by her

ministrations; and she was even introduced into the public schools as a prophetess sent by God in these last days for the restoration and defence of the Lutheran church. One clergyman, who accompanied her to a meeting, replied to an objection made by certain persons to women speaking in public, "It is true the apostle Paul enjoins on women to be silent at public meetings; but I say *Kirsten Maria shall speak*."

From 1855, the Danish churches have been blessed with considerable prosperity. Still they labour under many disadvantages. The members are mostly poor, and in many cases live far from one another, scattered over wide districts. Many emigrate to America in hope of more remunerative employment. There are no convenient chapels, so that the services have to be held in hired rooms and private houses. And in addition to all, the isolated condition of the churches peculiarly exposes them to evil influences of various kinds. Their occasional intercourse with their brethren in Germany and with the Baptists of this country will, we have no doubt, be the means, under God, of strengthening them, and ensuring them future prosperity.

We had purposed closing these sketches with a few remarks on the prospects of the German Baptist Mission generally, and the claims for support which it has on British Baptists; but we have left ourselves no room. We can only add one extract from Mr. Oncken's New Year's Address, published in the "Quarterly Reporter of the German Baptist Mission" for January of the present year:—"Everything in connection with this mission is in a prosperous condition, except our finances. These, I regret to say, are in an almost hopeless state. At present the editor is about 7,000 marks, or £425, in advance, to which 5,000 marks, or £300, will have to be added in January, 1864, for salaries to the missionaries. Friends of Christ! who know something of the value of a soul by estimating the salvation of your own as of more importance than all besides, to you I appeal, in the name of our common Lord, and on behalf of the perishing millions amongst whom he has called us to labour till he comes: *render us your speedy and efficient aid.*"

Words of Wisdom for Christian People.

THE ANGEL OVER THE LEFT SHOULDER.

MR. REJOICE REYNOLDS was, in the main, a good man, and had many good things about him. He meant to keep on the right side of everybody, and to live on the sunny side of his own conscience. But we are all imperfect, and so was he. At the beginning of the new year, Mr. Reynolds was led to look back and review the year just gone, and somehow the vision was not very cheering. He could see that it had been a year of prosperity with him, and that he was now actually four hundred and eighty pounds richer than a year ago, and he could easily calculate how much interest, at five per cent., that would give him. But he saw that to do this he had been very careful, very laborious, very worldly, and very close in the way of charity. Indeed, it had been a losing concern, for he had lost influence, and the spirit of prayer, and the light of the Spirit.

So now he resolved to begin the year coming very differently. He would take one week at a time, and every day, as he resolved, he would do something for religion. Monday was to be the first day. Now, Mr. Reynolds had an Angel to help him; but the difficulty was, he looked over his left shoulder, and whispered in his left ear.

"There's old Betty Brown," said the Angel; "you know she is bed-ridden, and very poor, and you have not visited her for a long time. You carry her some money to purchase—"

"I'll carry her a bushel of potatoes," said Rejoice Reynolds, very quickly.

"She is very poor, and will doubtless be rejoiced, and her eyes will sparkle, and her thin hand will squeeze yours in gratitude. She will be so thankful!" said the Angel over the left shoulder.

Mr. Reynolds rose early, and cut short family worship, that he might gain time and lose nothing by going to Betty Brown's. So, just at night, he arrived at the low dark house, and carried in his bag. And having shaken hands with Betty, he informed her of his gift. But poor Betty had not had an ounce of tea or a cup of sugar for a

fortnight, and her appetite was poor. She wanted something more inviting than raw potatoes. She thanked him, indeed, but so coldly that it chilled poor Mr. Reynolds. He expected warm gratitude and downright thanks. He went home disappointed.

The next day he was to try again. "What shall I do to-day?" says he.

"Go visit Joe Shearer's family, and see why the children don't come to the Sabbath school. They will think it an honour to have you come, and they will thank you, and follow you to the door with thanks," says the Angel over the left shoulder.

Just at night he called in at Joe's house. Joe was sitting on a barrel, and smoking. His wife was mixing up some very dark flour for bread for their supper. He was received very coolly. Joe did not stop smoking, nor his wife kneading. As soon as he made his errand known, Joe took his pipe out of his mouth, thumped it against the barrel, and says, "Mr. Reynolds, what's the use of all this? I sent my children a whole year to your school, and I never got from a peg to a shoe-latchet for it. Little Minnie was sick all winter, and not one of you righteous folks came near her. It is very easy for you to tell poor folks they ought to do this and they ought to do that, but if your face was laid flat on the grindstone called poverty, you would know something about it. Fine words are easy, but I haven't a shilling's worth of provisions in the house; to say nothing about decent clothing."

Mr. Reynolds went home sad. There was no gratitude for his condescension there; and he was disappointed again.

On Wednesday the Dorcas Society was to meet, and for a long time he had been invited "to step in" and see them. He had suspicions what the "step in" meant. So he rummaged his wallet, and took out the shilling that was most worn, and which might well be called "filthy lucre." He was welcomed, as he expected to be, and the Angel over the left shoulder had whispered in his left ear that the ladies would be very glad to see him, and rejoiced to receive

his donation. But when he handed his shilling to the directress, instead of thanking him, as he expected, she gently said, "Mr. Reynolds, things are so very dear that this will hardly buy a yard of cotton—a third of a shirt. We were in hopes you would give us at least enough to buy one shirt."

Again he went home disappointed. He had made a contribution in *money*, and received no thanks for it!

Thursday came. "Now," says Mr. Reynolds, "the committee are to visit our school this afternoon, and I think I will go in. It will be an encouragement to them."

"O yes, a great encouragement, and they will thank you for coming at the close of the exercises," said the Angel over the left shoulder.

About the middle of the afternoon he entered the school-room; but the committee were engaged, and the room was full, and the seats all occupied, and everybody seemed to say by their looks, "Why need the fellow come in and disturb us all!" and the little boy who had to go to the neighbour's and borrow another chair, looked as if he would like "to be a man and switch him; that's all!"

Ah! poor man; he went home again disappointed. He had tried to do a good deed, and nobody had thanked him! He was sad.

The next day he thought, "Now there's a prayer-meeting up in the school-house to-night. It's a great while since I have been there. I think I'll go."

"So do, so do! They'll be delighted to see you, and hear you pray; and they will all gather around you, and thank you, and beg you to come again," said the Angel over the left shoulder.

To the meeting he went. It was very thin. The room had the light of two tallow candles, and it was hard work to read the hymn, and harder still to sing it. The prayers and the words of the exhortation were cold. At the close of the meeting only one man spoke to him, and he merely said, "I'm glad, friend Reynolds, that you

have got thawed out enough to come here once more!"

Poor comfort that! No thanks there, and he went home disappointed again!

Saturday now came. "Now," says he, "I'll do something to-day worth while. I'll go round and beg enough to buy old Chloe Jews a new dress, and I'll carry it to her myself!"

"That will be nice, and she will thank you with tears," said the Angel over the left shoulder.

So he went round and collected his money, and just at dusk carried the cloth to poor Chloe. Somehow or other, Chloe heard something in the course of the day what was going on, and she had been led to expect something grand—at least a dark, warm, woollen dress, and when Mr. Reynolds presented the thin, slazy calico dress, it was such a disappointment that she could hardly speak. Her thanks were inaudible, as she muttered something about her old bones during the cold winter.

Poor Mr. Reynolds went home again more sad, more disappointed than ever. Not an ounce of thanks had he received all the week!

On his way home something seemed to pull his right ear, and a voice came over his right shoulder—a new voice, but he knew it must be the Angel of the right shoulder.

"Rejoice Reynolds! Don't you see where you have missed it, and why you are disappointed? You have been all the week doing this and that, to be *thanked*—to have your pay down—pay, the moment you get your job done! Now, the true secret is—'Freely ye have received, freely give'—not demanding the pay of thanks and gratitude, and all that. 'Lend, hoping for *nothing* again!' How do you 'freely give,' if you are to be paid down for all that you do?"

"Ah! I see, I see! I must do for Christ, and not for thanks to me. I see, I see! I'll never again listen to the Angel over my left shoulder! He must be a false angel, but I mistook him for an angel of light!"

Narratives, Anecdotes, &c.

A PLACE FOR CROOKED STICKS.

"CHRIST has a service for all his members," said James Therrall, an old carpenter in a village on Salisbury Plain, to a young Christian who complained that she was unworthy to work for the Lord. "Let not one of the members say, 'The head has no need of me.' I used to think as you do, long ago, but he taught me otherwise by a crooked stick.

"One day my son went to a sale of timber, and in the lot was a stick (or piece) so twisted and bent that I spoke sharply to him, saying: 'You have a bad bargain there, lad. That crooked stick will be of no use to any one.'

"It's all timber," replied my son—not the least vexed by my reproof. 'I paid the same price for it as the rest. Depend upon it, no tree grows for nothing. Wait a bit; don't fret, father; let us keep a look out; there's a place somewhere for it.'

"A little time after this I had a cottage to build: a queer bit of a house it was, and pretty enough when it was finished. There was a corner to turn in it, and not a stick in the yard would fit. I thought of the crooked one and fetched it. Many a hard day's work would have failed to prepare a joist like it. It seemed as if the tree had grown expressly for the purpose. 'There,' said I, 'there's a place for the crooked stick, after all! Then there's a place for poor James Therrall! Dear Lord, show him the place into which he may fit in building thy heavenly temple!' That very day I learned that what God gives me he gives me for his glory, and, poor and unlettered as I was, there was a work for me. There is a work for you. God has something for you to do, and nobody else can do it."

This village carpenter had neither the knowledge of the schoolmen, nor had he taken a degree at college, yet was he a teacher of Divine truths, and he was wise in the wisdom of the children of light. He would often recur to the time when, looking solely on his own weakness and infirmities, he overlooked his only source of strength, and thought he was too poor

and ignorant to do anything for the Lord he loved! He lived to a good old age, a blessing to the souls in his neighbourhood, and where, as he liked best to say, he watched for his Master. When some one who loved his ease too well; or child, or servant, or sick one, complained, "I can do nothing!" he would point to the best built cottage on the Plain, with its pretty bay window and slanting roof, and tell them he had once thought the same himself, but his error had been corrected by a dumb instructor—a beam in that roof—a crooked stick which seemed fit for nothing, but which found its proper place in the building at last, and gave it a grace and strength which no other timber, however superior in other respects, could have imparted. Thus the warped tree had preached to him a sermon on true humility, and made him from that day an humble steward of the things of the kingdom.

TALKING TO GOD.

An aged disciple of Christ was spending a few days beneath my roof, and each night, long after she had retired to her room, we heard her voice as if in conversation with some one in the apartment. One night, wishing to know what was the cause of her talking thus, I arose, and going to her room inquired if she was speaking to me, when she replied, "Oh, I am only talking to God." Eighty-eight winters had whitened her locks and bent her form; toil and sorrow had been her portion in early life, and in later years sickness had visited her, and death had robbed her of household joys, yet she passed safely through these fires of affliction, still trusting in Jesus for her stay and support; her comfort in times of trouble; her portion when peace and prosperity smiled around her.

Only talking to God! How many a child of sin and sorrow would find their cross lightened, and the heavy burdens drop from off their wearied shoulders, if, like this pilgrim, they would stop awhile by the way and talk to God! When the long night-watches

pass slowly by, and we anxiously wait and watch for the first grey streak of dawn, as we turn upon our beds racked with pain, how sweet to know that, although the great and busy world is hushed in slumber, there is yet one eye that never sleepeth, but watches over the inhabitants of earth even more faithfully than the most fond and loving mother can watch her child of tender years! When friends forsake and the world turns unfeeling away, when some dark day of trouble shall have come suddenly upon us, and there are none to offer a word of consolation or drop

a sympathetic tear, let us remember that he knoweth all things, and press forward, talking to God. Should temptations surround us, and the adversary of souls have marked us for his prey, there is no such thing as yielding our stronghold if found with our armour burnished and girded on, still talking to God. Ah! we may have become weary of the way, our burdens are grievous to be borne, and heavy-hearted, we turn away. Yet may we keep "talking to God"! He knoweth our wants, he heareth our requests, and hath said, "In due season shall ye reap, if ye faint not."

I Page for the Young.

THE SAVIOUR'S WELCOME TO THE LITTLE ONES.

Nobody could doubt that the children were going to get a story out of Aunt Mary, as they gathered round her on a bright Sabbath afternoon of July. There was an eager look in their faces, and a disposition to creep near to her, which could not have deceived one less used to children's ways.

And so Aunt Mary did not disappoint them; but taking the youngest little child on her knee began her Sabbath story in her own quiet way.

Outside of a city, years and years ago, was a little cottage, wherein dwelt a man and his wife, named Mary and Zadok, with their two children. The cottage was prettily built of wood, which had one day been brought in a boat over the water from the very mountain which they could see clearly not many miles away rising thousands of feet, and seeming to touch the sky.

On the morning when we must peep into the cottage, Mary and Zadok seemed very busy, as if they were preparing for a journey, and the children were looking on wondering what was going to be done. Zadok was outside, under a shed, giving some food to his donkey, and taking great pains to make him clean and tidy, as if he were going into very good company. Within, Mary was beginning to dress the children, in the very best clothes she could find, so

neatly and carefully that they wondered what was going to be done with them. The youngest, a little black-eyed boy, with long flowing hair, seemed as if he could never be got right, so much tying and turning before everything was in order.

"Now, I must just whisper to you," said Aunt Mary, "what all this bustle was about. The Lord Jesus Christ had been in the city where they lived, saying beautiful and wonderful things, and Zadok and Mary had been among the crowd, listening to his words. They had once before seen him, when he bade them all sit down on the grass, and fed them with five loaves and two fishes. Now you cannot wonder that they wanted to see and hear him again, and had resolved to follow him on his journey. He had gone over the water to the other side of the river Jordan, and they thought that by keeping this side, and so taking a shorter cut, they might meet him again when he crossed the river into Judea."

After a while Zadok came in from his work, and glanced at his wife and children as if he were a little surprised. "Why, Mary," he exclaimed, "you are surely not going to take the children; they will only be in our way, and if there is any crowd will prevent our getting near enough to see and hear."

"Oh yes, indeed," said Mary, with a

pleading look, "I am sure we must take them. I want the Lord to give them his blessing."

"Give them his blessing! I am sure we must not ask such a thing. He does not know us, and I am sure he has more than enough to do to help and bless grown-up people. We must not be too forward, though he is so kind."

"Oh but," said Mary, "did you not hear what he said about little children when he was here only the day before yesterday?"

"No," said Zadok; "what was it?"

"Why, his disciples were quarreling one with the other. We could not hear just what they said, but it was about some favour that each was wanting. It so happened that the child of our neighbour, Andrew, the fisherman, was standing near, and the Lord beckoned him to come to him. He was a little frightened at first, but, won by his kind looks, he went. Then he set him in the midst of his disciples, and still keeping hold of his hand, he told them (speaking out loud, so that we who were at a little distance could hear quite plainly) that unless they all became little children they could not enter into the kingdom of heaven, and that whoever made himself lowly, like the little one near him, should be the greatest in the kingdom of heaven, and that he should always take it, that being kind to little children, for his sake, was the same as being kind to him. Then, a little while afterwards, he told them that our Father in heaven had messengers standing before his face that he sent down to little children to help and comfort them."

"Why," said Mary, her face glowing with hope, "if the Saviour comes to us as a little child to see whether we are kind and loving, and keeps bright angels to help little children while they live and take them to heaven when they die, it must be right. He must give his blessing to our little ones if we ask him. I am sure he will."

Zadok could not resist such words; he had never heard them before. He cast one fond loving glance at the children, and said, "They shall go, and let us haste on our journey."

So away they started, the road winding by the shores of a beautiful lake, and almost under the shadow of the high mountains on the other side. They

had not gone far when they saw before them a company of people moving slowly along the road. They soon overtook them, and found three or four men carrying on a mattress, covered with soft straw, a little sick child. He looked very ill, and scarcely fit to be out; and his mother, who walked by his side shading his face from the hot sun, looked at him anxiously, yet not without hope.

"Where are you taking the child?" said Mary.

"I am following the Lord to see if he will heal my child," said the mother; "and I am but trusting to his great love, for if I fail I am afraid the journey will be too much for my child."

Mary said no more to her fellow-traveller on what was moving her so deeply; but whispering her own errand, the two companies passed on their way together—the two mothers keeping near each other.

When they came to the place where they hoped to meet the Saviour, they found that he was still on the other side of the river, and so they had to cross. There was no bridge, but large stones at a little distance from each other, over which they walked easily, as the river was not very deep.

Little Benny, the eldest of Mary's children, wondered how they would get the sick child over; but the men that carried him made nothing of it, and soon bore him over the stream. The little invalid just raised his head and faintly smiled, as he saw the cool clear water streaming away in the sunlight.

The country into which they were come was open and level, so that they could see a long way. And how their hearts beat when, at a turn in the road, they could see a crowd of people standing under the shade of some tall trees. As they drew near the crowd they met a group of people coming away. They were talking very eagerly, and their faces were beaming with joy. Every one of them was looking earnestly into the face of a youth of about eighteen, who was gazing up and about with bewildered delight, as if the morning light had never broken on him before that day. A girl, apparently about his own age, was with one hand holding on to his arm, and with the other feeling over the lad's face, as if to make quite

sure that her brother could see. They stopped just a minute as they came upon the sick child; the girl darted away and whispered in the ear of the mother of the sick child, "Make haste, do not let him go." She was too full to say anything else, and went bounding back to her brother.

The crowd made way for the litter as the men hastened forward with the sick child, while Zadok and Mary, knowing their case was less pressing, stayed behind until they should return. Those few moments seemed hours. Presently the crowd opened again, and, amidst the wonder of all, the poor sick child, that looked only a minute or two before as if his last hour was come, walked away in full health; his mother, all the while, raining on him tears of wild joy.

Mary and Zadok could wait no longer. Zadok seized little Benny, clearing his way through the crowd to where the Lord was. Mary, with her youngest, kept as close behind him as she could; but she could not see much for the great men round her; but she felt the Lord was near, and she listened eagerly. She could catch the sound of cold, hard voices talking very loudly, and then for a moment all the tongues ceased. What would come next?

Her heart sank within her as she heard an angry voice say, "Keep back that child." But in a minute all was changed, for a voice she could not mis-

take—so heavenly in its sweetness—hushed those angry sounds, and said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

In a moment more those blessed hands were on her children's heads, and his tender, loving look resting on them all. What he said to them was in a soft, low sweet voice, so that no one heard but Zadok, and Mary, and the children.

Ah! what a happy company went back that day to Capernaum. Mary loved her children before, but ever after that day she handled them and talked to them as if they belonged to heaven. In course of time the two boys grew up to be men, and had a boat and fishing nets all their own; but they never forgot that day; for often when the gentle winds from Lebanon carried their white sails along the lake, they would sit silently and think of the Saviour's words of love and blessing, and each knew what the other was thinking about.

"Is it true?" said one of the children to Aunt Mary.

"Yes," said Aunt Mary, "very nearly as I have told it to you, only that I have put in some names, and I have told you the story for you to understand that the kind words that Jesus said about little children made the people bring them to him, and I am sure he yearns to give you all a blessing now."

Our Sunday Schools.

TRY AGAIN!

"WILL you let your son attend Sunday school, ma'am?" said a Sunday school teacher to a mother who did not cherish the fear of God in her heart.

"I don't care if he does, for I am glad to get him out of the house, especially on Sundays. He is an unruly fellow; and if you can manage him, I shall be glad, for I'm sure I can't."

With this ungracious permission from the mother, the teacher took the boy. But the good man soon found that this boy was more than he could manage.

Though only ten years old, he soon became the plague of the class and the Arab of the whole school. He was brim-full of antics. Now he would pinch a child near him till he screamed, and, when charged with the offence, stoutly deny it, with a face grave and solemn. Vainly did the teacher rebuke and entreat. Wickedness and mischief were his delight, and he would not be restrained. Finding him so incurably disobedient, the teacher had him turned out of the school. But when the deed was done he reflected, "I have turned that boy out of the school. Into what

have I turned him? The streets—to the care of a mother who has no control over him whatever. What will become of him? He will certainly be ruined. I cannot give him up; I will try him again."

Once more, then, the boy was taken into the teacher's class. But he had by no means improved by his expulsion. He was as reckless, troublesome, ungovernable as before. No school could tolerate such a pupil.

What more could the teacher do? He tried a new method. He took the little rebel, after school, into a small class-room, and begged him to kneel by his side. The boy knelt; the teacher prayed; and the heart of the boy was touched. The teacher arose, and, taking the hand of the pupil, told him how Jesus loved his soul, and died to save it. The boy's heart melted. The tears poured down his cheeks; and, between the intervals of his own sobs and his teacher's remarks, he said:—

"I never knew this before. I never thought of it before. I never believed any one loved me. I never thought I was wicked; and that Jesus saw me."

That half hour of prayer and personal instruction did the work. The young rebel was subdued. His heart was won. Henceforth he became a quiet, industrious, faithful scholar. The seeds of a strong, healthy piety grew apace with him.

Years rolled on, and that wild boy became an upright man—a Christian sailor. He is now mate of a large merchant vessel; a distributor of tracts, Bibles, and religious books; the supporter of his mother and family; and the zealous friend of his former teacher. In a word, all that surplus vitality which, when guided by his self-will and fancy, made him so intractable, is now turned into channels of Christian activity, and he is as earnest for Christ as he was formerly for Satan.

Our Societies.

THE BAPTIST MISSIONARY SOCIETY.

At the time we write, the annual meetings of the Baptist Societies are being held in the metropolis. It is impossible that we should give any account of these meetings, the proceedings of which will be found reported at length in *The Freeman*. All we can do is to give our readers some extracts from the Annual Reports.

The Report of the Baptist Missionary Society is occupied chiefly, of course, with an account of the efforts which have been made to meet the anticipated deficiency in the funds. "In calling attention," they say, "to the financial condition of the Society in 1863, and the prospects then before them, the Committee entered very fully into the whole question—supplying all the information which it was in their power to give, as to the cause of the diminution in the income, and strongly enforcing the necessity of increased efforts to meet the requirements of the present year. It will be remembered that the accounts closed with a debt of £1,176 10s. 6d. against the Society, and your Committee at once took steps to obtain donations to meet it. It was hoped, too, that the causes which had produced this

loss of income would soon pass away, and that the resources of the Society would again flow into their wonted channels. But this hope was not realised; for up to July last there was a continued falling off in the receipts, and the Executive deemed it right, thus early in the year, to call the attention of the Finance Committee to the subject. They at once directed an estimate of receipts and expenditure, based on the balance-sheet of 1863, to be prepared; from which it was seen that, if no improvement took place, there would, in all probability, be a debt of £8,000 on the 31st of March. They felt it to be their duty at once to report the fact to the Committee, who, after most prayerful consideration, directed the Secretaries to prepare a statement, to be placed in the hands of the Committee prior to their Quarterly Meeting in October. Thus furnished with full information as to the liabilities of the year, and its financial prospects, they met, and, as godly men, they first sought, in prayer to God, for wisdom to guide them in their proceedings, and courage and zeal to carry out the plans on which they might resolve. Two courses were plainly open to them—to reduce the expenditure by recalling some of the missionaries, or to appeal to the

churches to make an effort to meet the expected deficiency, and raise the annual income to an amount sufficient to maintain the Society's operations. With one heart and voice the brethren declined to discuss the first alternative at all. They very justly said, 'All recent extensions of the mission have been undertaken mainly at the expressed wish of the churches. They have a right to be consulted. Let us go to them first, and hear what they have to say in this crisis.' To carry out this unanimous resolve, the Secretaries were requested to supply the fullest information possible, through the Society's periodicals and other publications; and the pastors and members of Committee present, with the kindest consideration for the Executive, resolved to do the work in their several districts themselves; and engagements were speedily made for a series of public meetings, and a thorough canvass of the subscribers. In the good work Yorkshire took the lead, followed from time to time by the County Auxiliaries. Meanwhile, Conferences, consisting of pastors, deacons, and members of churches, were called in London, Bristol, Northampton, Birmingham, Liverpool, Manchester, Cambridge, Accrington, Huddersfield, Norwich, and Glasgow; and the committees of several Associations also met, and, with scarcely an exception, resolutions were passed at these gatherings expressing cordial sympathy with the Committee in their anxieties, of thorough confidence in their direction of the Society's affairs, and of a determination to help them to the utmost of their power. These resolutions embraced two objects—an effort to meet the present emergency, and to prevent, if possible, a recurrence of it, by raising the annual income to a much higher standard. Without attempting to record minutely what has been done by the churches, it is worthy of note that the first who sent up contributions were two small, and it may be truly said, poor churches,—one in Camberwell, the other near Preston. From the first was received, as the result of a 'tea meeting,' over £14; and from the other, as the product of an active canvass, the members not numbering more than forty-three, £50, which was afterwards raised to £65. In neither of these cases could such amounts have been realized, but for an enlarged spirit of liberality, zeal, and self-denial. As the work began in this spirit, so it has gone on. The plans adopted have been various, adapted to the circumstances of each community and district; but the aim has been one, and the effort general. The result has not been secured by the large gifts of a few who possessed

large means, but by the hearty union of all classes,—not by a spasmodic effort, but by a continuous giving,—the young in our churches and congregations shewing the same hearty zeal and liberality as their elders. The incidents which have come to the knowledge of your Committee have often been striking. The proofs that love for the Mission is both deep and strong have been abundant. It seemed as if it only needed the pressure of some such an emergency to bring into play the devout and earnest feeling of olden times; and now that it has been evoked, may it be kept alive by fervent prayer, and animated to enlarged enterprise by unwonted success in the fields of labour! The result of these combined efforts has been a gross income for the current year of £34,419 11s. 2d., the largest which has been received since the Jubilee in 1842. The total expenditure has been £31,695 15s. 8d. So that, not only is the old debt paid off and the expected deficit fully met, but there remains a balance in the Treasurer's hands of £2,723 15s. 6d. It will be seen that there is the very large increase in the General Purpose Fund of £5,284 11s. 2d. Without doubt a considerable portion of this is *Special*; but from want of accurate information, the Committee are not able to say how much. Though the expenditure is not quite so large as was estimated, owing mainly to the care which the missionaries as well as the Executive have taken to check it, without impairing the efficiency of the Society's operations; on the other hand, the Press has not been called on to advance so largely, and a grant of £500 from the Committee of the Bible Translation Society came too late to be entered in the present accounts. The balance-sheet, which the Treasurer will submit, is therefore a tolerably exact representation of the actual financial position."

With much gratification and thankfulness to God, our readers will peruse this part of the Report. The rest of it is devoted to detailed accounts of the labours of the missionaries; and is, on the whole, very gratifying. We have room for only one quotation:—"Although additions to the churches of Christ by baptism have taken place, with few exceptions, in all the districts occupied by the Society's missionaries, they have not been by any means large. As compared with earlier periods, the converts of each five or ten years show a constantly increasing rate; but not one that can as yet be said to correspond with the magnitude of the population, or perhaps with the agency employed. Although many of the reports of the missionaries especially refer to the

small number of open adhesions to the cause of Christ with sorrow, yet the Committee do not remember any year in which the missionaries have expressed themselves with so much confidence as to the result, or have so emphatically called attention to the great revolution in progress in public sentiment. It has long been evident that all past labours in India must be regarded in the light of preparation, a sowing of seed for a harvest yet to appear. Observant men have indeed noted the gradual breaking up of the icy indifference so characteristic of the native mind. The most sacred institutions have from time to time exhibited the signs of decay; and they were assured that under the apparent immobility of the mass there were forces at work that would eventually prevail. But the past year has been remarkably fruitful in proof that this expectation is no blind hope, that the superstitions of the people have verily received a blow from the Spirit of Truth under which they are staggering to their fall. Of the general bearing of the people, Mr. Morgan remarks, after an experience of nearly a quarter of a century:—"The Hindoos, generally, are well disposed to hear, and there is great difference between their conduct now and twenty-four years ago. Then, respectable young men used to force tracts out of my hand, and tear them to bits before my face. Another man would take a handful of dust, and throw it in my eyes. Brahmins were outrageously violent, and made use of the most violent and abusive language. No one would dare to do such a thing now." Our aged and revered missionary, the Rev. J. Williamson, possessing a still longer knowledge of India, says:—"Though not many of the surrounding heathen have yet come into the kingdom of heaven, they seem to be gradually advancing towards it. The preachers of the Gospel are now regarded more as friends than foes. Instead of hatred and abusive language, together with sometimes more tangible weapons of opposition, they are generally welcomed, provided with seats, and sometimes asked to come again. Many believe that the Christian religion is true, and their own false, especially idolatry, which is less practised than formerly, and by some given up altogether." The narratives of itineraries through the southern and eastern districts of Bengal, and in the provinces of the North-West, all bear the same testimony."

THE BAPTIST IRISH SOCIETY.

The Committee of the Baptist Irish Society state in their report that, while

the financial affairs of the Society had occasioned considerable anxiety as to the maintenance of the income by ordinary contributions, an unusually large bequest had, happily, prevented any fear of a deficiency of funds to meet the expenditure of the present year. A portion of this bequest has been very prudently reserved for future use. The operations of the Society in Ireland have been of an unusually encouraging nature. Four new stations have been adopted, and four new agents have been appointed. The new stations are—Carrickfergus, occupied by Mr. Hamilton, late of Belfast; Grange, occupied by Mr. Bourn, formerly at Portadown; Tandragee, where Mr. Taylor, a member of the church at Portadown, has been stationed; and Cloakett, where a very interesting church has been gathered by Mr. Macrory, formerly a Presbyterian elder. Mr. Douglas, who had been formerly employed by the Irish Evangelical Society, has been stationed at Portadown; and Mr. O'Dell, of Hull, has taken charge of the cause at Rathmines, Dublin. The Committee report with great satisfaction that three of these brethren are natives of Ireland, and very properly add:—"A native ministry must have peculiar advantages. It is, therefore, highly satisfactory to be able to report that ten of the agents now labouring in Ireland are Irishmen. It will be well to keep attention directed to the employment of such in future years." The following are the statements relative to the agency employed and the amount of population reached:—"It is cause for gratitude and hope that, in a country like Ireland, where Popery shuts out so large a portion of the people, and where other denominational prejudices prevail so strongly, the operations of the Society should be as widely extended as they are. Sixteen ministerial agents occupy seventeen principal stations, and carry the Gospel periodically or occasionally to nearly one hundred out stations; so that five thousand persons in Ireland hear from their lips of the sole sacrifice and priesthood of the Lord Jesus Christ, and of the necessity of being born again by the Holy Ghost. Upwards of eight hundred children are also taught in the schools, which are conducted under the superintendence of these brethren; and many families, Romanist as well as Protestant, are visited by the readers employed in the counties Sligo and Westmeath. It is also to be remembered that many of the ministerial agents of the Society are constantly engaged in the unostentatious but important work of household visitations. One of these brethren reports nine hundred and sixty visits as having been paid

by him during the last year. The whole amount of agency in constant operation will thus be seen to be very large in proportion to the means entrusted to the Society."

The *spiritual results* of the Mission are very encouraging. The Committee advert to these with great pleasure. They are, indeed, such as may well be recognized with much gratification by all friends of evangelical truth; and must go very far to shew that the Irish Mission is doing a work well worthy of the liberal support of British Christians:—"The spiritual results of the Mission during the last year demand special notice. Including the new churches now reported, one hundred and eighty-eight members have been received into Christian fellowship. During the years 1861-2-3, which period does not include the year of the revival, five hundred and forty-nine persons have been united in church membership. The total number now in church fellowship is one thousand. It is also worthy of distinct and devout acknowledgment that the honour has been conferred on an infant church, gathered by this Society, of sending forth two missionaries for foreign service, one of whom is now labouring in Ceylon, and the other in China. Ireland has thus been privileged to render service of the highest form to the great and glorious cause of missions to the heathen."

The report closes with some appropriate remarks on the JUBILEE of the Society. After quoting from the statements on this subject made last year, the Committee add:—"The special effort in behalf of the Foreign Mission, which has already been referred to, has rendered it unadvisable at present to prosecute the appeal for special contributions towards the Jubilee Fund of the Baptist Irish Society. Nor would it be prudent to do so immediately after the necessities of the Foreign Mission have been so generously supplied. It is hoped, however, that in the autumn and winter of the present year the appeal from the Irish Society may be fairly presented, and that the friends of Christian missions in general will then exercise the greater liberality, because of the temporary diminution of its ordinary income, and the postponement of its special appeal for a Jubilee Fund. It will be for the incoming Committee to determine the objects to which such fund shall be devoted. They may probably divide these objects into three classes—viz., the extension of the Society's operations in general; the erection of new chapels; and the education in IRELAND of young men for the Christian ministry in that country." We congratulate the

Committee on having such a report to present; and trust that the energy which so evidently characterises the operations of the Society, and the happy results which have been obtained, will secure for the Irish Mission a large increase of hearty and liberal support.

THE BAPTIST BUILDING FUND.

THE Thirty-ninth Report of the Baptist Building Fund shows that the system of helping the churches to pay their chapel debts by loans, repayable by instalments without interest, is still working successfully. The loans are received with much satisfaction, and the required repayments are punctually made. The income of the Society from contributions, which in 1859-60 and 1861 averaged less than £500, was increased to £850 in the following year, and to £1600 in the year now under review. Very valuable statistics of chapel building and chapel debts have been collected, by which it appears that during the year 1863, in England only, 24 new chapels were opened, and 14 old ones were enlarged or improved, and 19 others were in course of erection at the end of the year. These chapels provided sittings for 12,735 worshippers, being an increase of 10,025 sittings, which is equal to 50 per 1,000 of the increased population in the year. This is a gratifying result, as the census of 1851 shows only an accommodation, in Baptist chapels, of 37 per 1,000 of population. It further appears that the denomination in England raised during the year 1863 the sum of £66,000 for chapel building, debt, and interest; and that the existing debt on these new chapels, and on 187 older ones, now amounts to upwards of £100,000,—at which figure it seems likely to remain, because, as old debts are reduced, new debts are incurred. These statistics have been collected with a view to ascertain the extent of operations open to the Fund; and the Committee therefore boldly ask the Christian public that the loan fund, now amounting to somewhat over £10,000, may be increased to £100,000, and vigorous measures are to be adopted to secure this amount by a denominational subscription. Much stress is laid on the fact, that the burden of *interest* to pay on chapel debts is one great cause of trouble, and is usually a direct charge on the slender incomes of our ministerial brethren. If the proposed loan fund could be raised, it would have the effect of adding £5,000 a year to the incomes of pastors, and would most materially assist in building new chapels wherever they are required. An appendix to the Report exhibits the

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